

Vitis Degeneris:
O R,
The DEGENERATE-PLANT.
Being a Treatise of
ANTIEN T CEREMONIES.

CONTAINING
An Historical Account of their Rise and
Growth, their first Entrance into the
Church, and their gradual Advance-
ment to Superstition therein.

Written originally in *French*, but now, for general
information and benefit, faithfully translated into
English, by *Thomas Douglas*.

Mark 7. v. 7, 8, 9.

== In vain do they worship me, teaching for Doctrines the
Commandments of men; for laying aside the Command-
ment of God, ye hold the Tradition of men, &c. He said
likewise unto them, Full well do ye frustrate the Com-
mandment of God, that ye may keep your own Tradition.

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THE
TRANSLATOR *to the*
READER.



He Degeneracy of the Church (*Christian Reader*) from that *Faith*, which was by the *Apostles*, delivered to the *Saints*; by *Christ* himself to the *Apostles*; and by *God* the *Father*, to *Christ*; is matter of sad and serious, but seasonable speculation: The Primitive Church, was by reason of her more immediate Conjunction with the *Sun of Righteousness*, a *burning and shining Light*; but alas! How is the *Noble Vine* become a *Degenerate Plant*! yielding instead of the *Clusters of Canaan*, the *wild Grapes of Gomorrah*!

..... The Translator

What *Tares* have there been sown in
God's *Enclosure*! What *Chaff* mixt with
his *Wheat*! What store of *Wood, Hay*
and *Stubble*, instead of *Gold, Silver*
and *precious Stones* in his *Sanctuary*!
How is Christ's Body *Mytical* become
an *Ichabod*! This *burning and shining*
Light becoming successively ever af-
ter the first *Century* and *Age* of the
Church, for the space of *fourteen hun-*
dred years downwards, either, 1. *de-*
rayed and *remitted*, *cool'd* or *clouded*;
the *Light of Truth* eclipsed with (its
common *Bushel*) *Ignorance*; the *heat*
of *Zeal* rebated into (its ordinary
Quench-coal) *sinful Neutrality* and
Luke-warmness. Or, 2. *divided*, (and
that with no lesse cruelty towards
Christ's *Mytical Body*, than was used
towards the *Baptist's natural one*); she
frequently *shining*, when she did not
burn; or else *burning*, when she did not
shine; *Light* and *Heat*, *Truth* and *Zeal*,
very rarely concurring both together

(at

To the Reader.

(at least in any eminent degree) in her declining state; so that either her *Faith* was *dead*, being *without works*, (the fruits of *Zeal*) or else her *Zeal* *blind*, being *without Knowledge*, (one degree of *Faith*). she, *Sampson*-like, losing both *sight* and *life* in the *Temple of Idols*. Or, 3. and lastly; (which is worst of all) *depraved*; *Light* and *Truth*, with *Error* and *Herésie*; *Heat* and *Zeal*, with the *strange Fire* of *Idolatry* and *Superstition*, *Jewish-Pagan Rites* and *Ceremonies*, the truest Marks of the *False Church* of *Rome*, (many or most of which my self have been an *Eye-witness* and *Spectator* of abroad) both the one and the other gradually introduced into the *Church*, and vigorously propagated, even to an *Universal Corruption*, in matter both of *Doctrine* and *Worship* therein; (especially since the *Rise*, and during the *Reign* of *Antichrist*, who hath not failed to joyn the *Serpent* with the *Dragon*.

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Hieron.
ad Mar-
cellan.

Jer. 15.
19.

gon, *Policy with Cruelty*, for that end; for which very reason our Retreat and Seceſſion from that Adulterous Church ſhould be, (to ſpeak with St. *Jerome*) *a thouſand times the dearer and more precious to us*; and may we, in conformity to a higher Oracle, never ſay a *Confederacy* to her more, except upon God's own terms of Accommodation, *Let her return unto thee, but return not thou unto her*); till that bleſſed day of power whereon the jealous God, zealous for his Truth and Worſhip, raiſed up and animated thoſe famous Champion-Worthies, *Luther and Calvin*, with their fellow-Reformers, *Wiſdom's Advocates* as well as *Children*, unto a reſcuing of the Truth, holden ſo long in unrighteouſneſs, and an earneſt conteſt for *the* (above-named) *Faith*, which was once delivered to the *Saints*, dictated by God's own Spirit, recorded in his Word, and by a continued ſeries & ſucceſſion of his Ser-
vants,

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vants, Professors under both Testaments, ever since the War was first commenced between the *two Seeds*, without interruption owned and maintained, professed, preserved, propagated, and through his good Providence (*Truth's* chief Guardian) happily transmitted and conveyed to us at last; (God having never left himself *without a Witness* of his Truth in the Church, more then of his Power in the World) which they polished and refined, and (for *the hand of the Lord was with them*) recovered to a considerable degree of primitive light and lustre, resolving all into original Authority, *the Law and the Testimony*: Howbeit our Adversaries of the *Romish* Church do ignorantly or insolently, charge the *Reformed Religion* with *Enthusiastick Novelty*, as being of an *hundred and fifty* years date, and of *yester-day*; calculating its Rise by its Resurrection, the Sun-rising, by a Sun-shine; as if its

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Reformers were its Authours, and the Founders where they were only Repairers: Whereas themselves do in the mean time like the *Gibeonites*, under colour of the *rags* and *tatters* of their *superstitious Ceremonies*, and the *dry* and *mouldy Bread* of their *corrupt Doctrines*, pretend to be come from *far*; as if the *Antient of Dayes* were the Parent of their novel and spurious Brat; but we who have consulted the mouth of the Eternal God, have not so learned Christ, being informed and ascertained by the only Infallible One, that how specious & plausible to flesh and blood, soever, their Religion be (it being ever, as I have observed, fuller of carnal and meritricious Allurement, than of Argument), yet *from the beginning it was not so*.

Now Reader, being that this ensuing Treatise (dedicated under its first Edition, by its Anonymus, but judicious and sober learned Author, to
King

to the Reader.

King *Charles* the First, of blessed Memory; and under the last, with Additions by another very good hand, to King *Charles* the Second, our present Sovereign) comprehendeth a brief Historical Account of the whole; more especially, of the Rise and Growth of Church-Rites and Ceremonies; their first Introduction into the Church, and their gradual propagation and advancement to Superstition in it; of the witnesses of *Truth* all along that dark and tedious Interval of about *fourteen hundred years* under the greatest *Defection, Superstition, and Torrid Zone* of Antichristian *Persecution*, namely, *Fathers, Councils, Confessors, Martyrs*, and other pious *Zealots* and *Votaries*, valiant for the Truth, all which died *in the Faith*, and many of them *for it*; the Names and successful Endeavours of the first Reformers (those *Trees of Righteousness*, whereby the *Waters of the Sanctuary*, imbittered with *Romish*

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mish Wormwood, (Revel. 8. 11.) were sweetned); and many other particulars specified in the useful and fruitful *Preface* prefixed to the *Treatise* (from which I have onely lopt off what I judged to be more luxuriant and superfluous at the beginning of it) to which I refer thee; so that what is contained in the Writings of Fathers and other Church-Histories, as those, of *Sozomen*, *Eusebius*, *Epiphanius*, the *Magdenburgian Centuriators*, &c. at large, is here represented by way of short *Compend* and *Breviary*; I therefore conceiving the Translation of the same into our Vernacular Tongue (a thing more recreative than laborious) to be well worthy of my more spare-hours, and the perusal thereof of thine; have accordingly effected the same; not doubting but that this light *Manual* may prove amongst us, like the *Manna* amongst the *Jews*, grateful to every palate, but what is tainted and forestalled

to the Reader.

stalled with the *Babylonish Cup*: Yet for the better prevention of mistakes and mis-apprehensions which might happily arise from any thing herein related or asserted, let it suffice, and remember that I am not Author but Translator only, save in a few explanatory verbal Additions, either noted with an Asterism in the Margent, or else included within a Parenthesis in the body of the Treatise. *

Tho. Douglas.

The

The PREFACE.



*S touching the benefit,
(dear Reader) which may
accrue from what is pre-
sented to thee in this Trea-
tise, and the Additions
made thereunto by a per-
son desirous of thy welfare: If so be that
God hath vouchsafed thee deliverance
from Superstition and Error, by perusal
hereof thou shalt be confirmed in the pro-
fession of the Truth: but in case thou art
still envassalled under the Yoke of Popery,
thou shalt hereby be given to understand
how far thou art enslaved in that bon-
dage; thou shalt see that the opiniative
adherence of the Jews to Legal Ordinan-
ces; the invincible Obstinacy of Pagans
in pursuit of their superstitious Ceremo-
nies*

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nies; the vain-curious arrogancy of their Philosophers, who have affected at the same time to embrace Christianity, and to profound by Humane Reason the more sublime Mysteries of the Kingdom of Heaven, and to discourse the same according to their own carnal sense and apprehension; have been the persons that laid the Foundation of external Pomp, and of those many Heresies which have molested, and do still molest the Church of God: Add bereunto that proportionably to the encrease of Ignorance and Barbarism through the inundation of Goths and Vandals, and I know not what other Barbarous Nations, who quite destroyed all good Literature; and the constitution of that savage People wholly consisting either of Pagans or Arrians, there ensued hereupon a horrid Medley in Religion: But which is yet matter of greater wonder, during the time that those Barbarians made havock of the Roman Empire and sack'd it in the West, the Bishop of Rome

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Rome, to the end that he might proselyte and bring over to himself the former, to wit, the Pagans, permitted them to intermingle many of their own Superstitions with Christianity, content that they should only change the names of their false Deities into those of the blessed Apostles, or those of the Martyrs or Confessors of the Truth: it being ever proper to Error readily to entertain what-ever hath any resemblance or affinity with it self: and forasmuch as that Pagan People had an extream Veneration for their Prelates; this Bishop, who had already attain'd to a great sway, partly, because of the dignity of the City wherein he had his residence, as being esteemed the Head of the Empire; and partly, in regard of the Title of ARCH-BISHOP, acquired in the time of Constantine the

The Bishop of Rome, together with those of Constantinople, Alexandrina, Antioch, and Jerusalem, did at the same time assume the title of Archbishop, by concession from Constantine, when he translated the seat of his Empire to Constantinople, they being in those days Dependants upon the Emperours.

Great,

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Great; that he might more firmly keep the hold that he had got, assumed to himself, not only the proud-swelling Title of Pope; but likewise, that nothing might be wanting to the accomplishment of Prophetick Predictions; his Habits of Purple and Scarlet, and Ornaments of Gold and Pearl, by the relation of Cardinal Baronius himself. Clouis the first Christian King, sent a Crown of Gold to Pope Hormisdas, an. 514. and ever from that time forwards their Ambition became illimited; the conjuncture of Times, the impotency and weakness of the Western Emperours, and their own particular Civil Interests, having greatly contributed to the erection of Papal Authority: And for this reason did that Parricide Phocas, who murdered the Emperour Mauritius, whereupon he usurped the Empire, so frankly conferre upon Boniface III. the title of Oecumenick or Universal Bishop, to the end that he might maintain his Authority in Italy by
recom-

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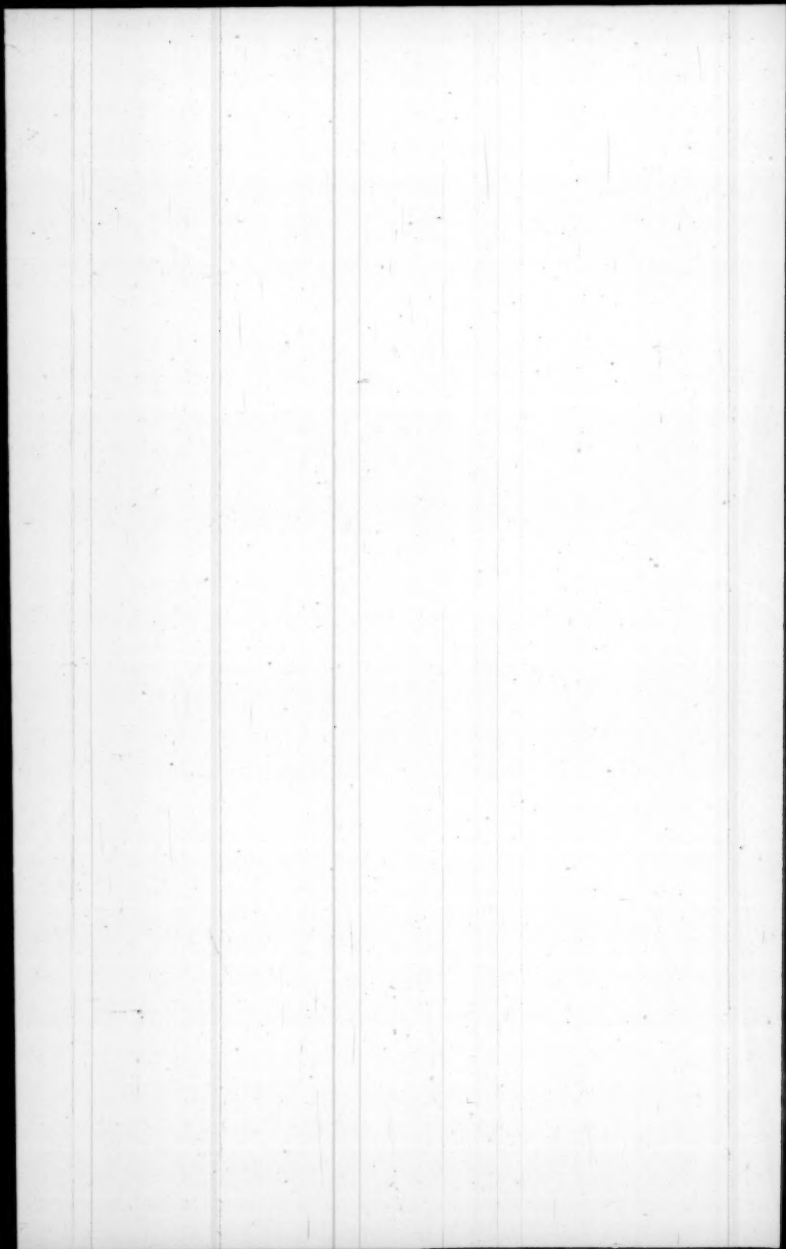
recommendation of this same Ecclesiastical Power, which was held with the people, by reason of their gross Ignorance and Superstition, in marvellous esteem: This Pope hereby declaring that he made but slight account of the saying of Gregory the Great, his Predecessor, mentioned in this Treatise, namely, That He who should assume to himself the title of Universal Bishop, should be the Fore-runner of Antichrist; that that name of Blasphemy, saith he elsewhere, ought to be far from the heart of Christians, which robs those who possesse the Priesthood, of the honour of the same, when another doth vainly affect to challenge it to himself, that if we be accessary to the maintaining hereof, we by so doing, corrupt the Faith of the whole Church; because, (as he adds) if there be one only Bishop called Universal, the whole Church must needs be ruined, in the ruine of that one Universal. But the Popes were never tardy

*Epist. 34.
lib. 4.*

*Epist. 32.
lib. 4.*

*Ep. 24.
lib. 6.*

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tardy in closing with offered advantages; nor in engrossing of them upon such fair emergent opportunities; their Interests being, as hath been observed, interwoven and twisted with those of Secular Princes: Such was the liberality of Pepin, and of the Emperour Charles the Great, who upon other considerations bestowed upon them the Lieutenancy of Ravenna, and the City of Rome, that they were in process of time by them effectually promoted to Temporal Monarchies and Principalities.

In this so horrible a confusion the title of Archbishop, which was given to none but those of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, as will appear hereafter, was assumed by the Bishops of the Metropolitan Cities, as succeeding therein to the Pagan Arch-Priests, like as Inferiour Bishops, to their Priests; as well in this, that they wore, after their example, a white Mitre enriched with Gold and Pearl, as in that

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they

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they conform'd to them in the exercise of an exorbitant Power: for we blame not herein a lawful and well regulated Title, nor yet an external Badge of dignity in the Heads of Order, so it be free from worldly pomp and vanity, and onely used as matter of Order and Decency, according to which the Apostle exhorts that all things be done in the Church. But contrariwise so far were they from containing of themselves there, that nothing might be wanting to a total depravation, their shaven and unmarried Priests have affected to imitate those of the Goddess Cybelle, or those of the Goddess Isis; the Religious have in a manner succeeded to the Vestal Virgins; their holy Water to the Lustral; and it is not improbable that their Purgatory, according to the description which those of the Romain Church give us of it, hath been likewise devised according to the model of that described by Virgil in the 6th Book of his Aeneides; and to the great disparagement

1 Cor.
14. 40.

See the 11
Book of
Apuleius
his Golden
Ass.
Lamprid.
de Relig.
vet. Rom.
Alex. ab
Alex lib.
4 & 5.

See the
Book of
Rerich,
chap 6.

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ment of the Christian Religion, which we cannot mention without extream condolency, have the Images of Saints been substituted in the room of Pagan Idols; which in imitation of them, they array with sumptuous apparel, crown with garlands, kiss, offer incense to; present with Tapers, and burning Lamps; and after the same example carry about upon their shoulders: Insomuch that in stead of demolishing of the Pantheon, they have repaired it under another name †; and so far are they from christianizing of Pagans, that they have paganized Christians. It were an easie matter, might we here expatiate, to make those things more fully and exactly to appear: as likewise how that many, even great and learned persons in the Church of Rome, do unanimously accord in the case; and having lost all shame, do glory in this same Mymnick and Apish substitution: but what hath been said may suffice as it were by the way, plainly enough to discover them.

† Sancta
Maria
Rotunda

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Like-as Pagan Idolatry and Superstition hath been the cause of such a prodigious extravagancy, we might likewise with no small probability assert, that the Followers of Marcion, Arrius, Nestorius, Eutiches and other Hereticks, who marr'd or destroyed the Orthodox Doctrine concerning the Humanity of Jesus Christ, were the Authors or Abettors of Transubstantiation, and those that made way for the entrance of that gross opinion, which is a stone of stumbling both to Jews and Mahometans, and the main obstacle that forestalls their closure with the Truth of the Gospel; witness on that behalf the famous Averrhoes, who said, He never found any Religion more absurd, than that of those who pretend to make their own God, and then to eat him. This is the reason why thenceforth taking up a resolution, he cries out, I would sooner chuse to die, and that my soul might be with the Philosophers, than to have any communion with

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with the Christian Communion? Whereunto may well be added, what is reported by *Sieur de Boulaye le Goux*, in his Travels, namely that himself and his companions, all Christians, being by the Turks immur'd in some certain Prison in *Natolia*, suffered many affronts and injuries from them, who unto the rest superadded this as the severest of all, that they were the Disciples and Worshippers of (*Mange Dieu*) the Breaden God.

These many tumultuary Revolutions and fearful Disturbances that beset the Church, which shall be noted hereafter, should not, notwithstanding, scandalize the Faithful, this being no other than what was foretold; and we know what that dreadful Comination of our Lord is touching the removing of the Candlestick Rev. 2. 5. out of his place, in those Churches which did not continue in their first works: and that of *St. Paul* in his Epistle to the Rom. 11. 17, &c. Romans, whom considering as proselyted from Gentilisme; and upon that account

The Promise.

Gen. 12. 3. calling them the Branches of a wild
 & 18. 18. Olive-tree, who were transplanted and
 & 21. 12. ingrafted into the genuine and true O-
 & 26. 4. live, namely JESUS CHRIST, descended
 Rom. 9. of the Jews according to the flesh, in
 4. 5. whom all the Promises were made to the
 Fathers; He declares unto them, that in
 case they should through supercilious pride
 and ambition, magnifie and over-advance
 themselves above the native branches,
 who for their sakes were broken off, they
 might justly expect the like entertain-
 ment and non-indulgence.

But that which is yet more considerable
 is, the grand Apostacy and defection which
 the Spirit of God has advertised us should
 2 Theff. 2. happen under the manifestation of the Man
 Rev. 17. of Sin, having been pleased in divers pla-
 1 Tim. 4. ces to notifie to us, both the time of his
 12. Rise, and the place of his Residence; the
 colour of his Apparel, the number of his
 Name, the nature of his Doctrine, even
 to the very least Circumstances which may
 any wise tend to a particular designa-
 tion

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tion of him; to the end that he might be discerned when exhibited, and fellowship with him shunned, as being of all things in the world the most pestilential.

St. Paul informs us, that in his time ^{2 Thesl.} the Mystery of Iniquity should begin to ^{2: 7, &c.} work, and that that which should hinder his manifestation should be the then prevailing Power in the Earth, upon whose ruins the Kingdom of Antichrist should be erected: And it is very probable that this was the main Reason why the primitive Christians ever were so importunate in their prayers to God for the preservation of the Roman Empire, as wisely foreseeing that the destruction and overthrow thereof would produce a lamentable revolution in the Church, and the revelation of that Man of Sin, whereof without all doubt they had some previous advertisement given them by the Apostle; for in the same Chapter where that Prophecy is contained, he bespeaks them thus; Ye know what withholdeth, &c. and

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—remember you not that when I was yet with you, I told ye these things : *Where, out of a holy prudence, he expresseth himself in a covert manner, lest otherwise he might expose himself to the rancour and malice both of Potentates and People, who were already but too much fomented and incensed into an opposition to the Faithful. This is the very persuasion of the Antient Doctours of the Church touching this matter, some of whose Testimonies, in regard of the importance of the subject, and for justification of our own sense therein, we shall here subjoyn.*

*Vid. Tertul.
Apologet. cap.
32. & ad
Scapul.
cap. 1.*

Tertullian answering to a Question by himself propounded in the case, What else is this, saith he, than the Roman Empire, whose Apostate-party dispersing themselves into ten several Kingdoms, shall gain Followers to Antichrist? and then shall that Wicked be revealed. St. Jerome expresseth himself thus, Antichrist shall not appear till the Roman Empire be destroyed, and

*Hieron.
ad Algos.*

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and the Nations revolt from it ; that which *St. Paul* durst not speak openly, for fear lest by so doing he might have accelerated upon the Church a Persecution, which was then but newly hatched. *St. Chrysostome gives the same reason for it; For (saith he) as long as the dread of that great Empire shall continue, no person will with his good will submit himself to Antichrist ; but when that shall be once overthrown, he shall possess himself of the vacant Empire, and usurp Dominion over both God and man.*

Chrysost
in 2 Thes.
cap. 2.
Vide Am-
bros. ibid
Origen.
in Matt.
trac. 27.
Aug. de
Civ. Dei,
lib. 20.
c. 19. &c.

Furthermore: That is well worthy of our consideration which the beloved Disciple of our Lord teacheth us in his first general Epistle, namely, that in the last time (for thus he describes the Gospel-Oeconomy, since we ought not to expect any other) in which they had learn't, that Antich. should appear, there were already many Antichrists; and such in effect were Ebion and Cerinthus, who taught that

Jesus

1 John 2.
18.

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*Jesus Christ was not the Son of God, nor co-essential with the Father: those would have destroyed his Divinity: and he who should by way of eminency, bear the name of Antichrist, being, as the same Apostle teacheth, guided by the very self-same spirit of impiety and error, should endeavour, what in him lies, the ruine of the truth of his Humanity, the glory of his Royalty, the dignity of his Priesthood, and the excellency of his Prophecy; and indeed what loss can be said of him who is represented to us as the person that should oppose himself to all that is called God, or is worshipped: and that even to the being seated in the Temple of God, that is to say (according as all the Fathers do interpret it) the Church of Christ; which may give us to understand, according to the dialect of Holy Scripture, that he shall therein preside, and exercise a Sovereign and Absolute Dominion, demeaning himself as if he were God. But let us see how the great
and*

2 Thess.
2. 4.

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and famous Lights of Antiquity have expressed themselves in reference hereunto: behold how S. Chrysostom speaks Chryf. in 2 Thess. 2. hom. 3.
 ——— in the Temple of God, not that which is in Jerusalem, but in the Temple of the Churches. *And Theodoret* Theodor. in Epist. Divin. Decret.
more particularly, The Apostle calls the Temple of God, the Churches,
wherein Antichrist shall possess himself of the first and chief place, commanding that he be therein acknowledged for a God. But S. Augustin instructs us Aug. de Civ. Dei, l. 20. c. 19. Vide Hist. lar. cont. Aurent. Oecumen. in 2 Thess. 2. Theophil. i. ioid Theodor. ibid. &c.
herein yet farther, Shall his seat be, saith he, upon the ruines of the Temple of Solomon, or rather shall it not be in the Church? for the Apostle would never have called the Temple of God, the Temple of a Devil: and therefore some conceive Antichrist to be a Prince with a great company of attendants, and judge that it were more proper to pronounce in the Latin, as it is in the Greek † εἰς τὸν ναόν, 2 Thess. 2. 4.
† [into] the Temple of God, and not [in] the Temple of God; in that In Templum, non in templo
he

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he shal be seated, as if himself were the Temple of God, himself the Church. *What will this be other then to expel our Lord Jesus Christ his Chair? and to deny that he is come in the flesh to be King and Head of the Church? to vilify his Priesthood? and to deride his sacred Doctrine with a no less then Diabolical Impudency.*

Rev. 17.

This moreover should be a sign of his coming, namely, that ten Kings shall begin to reign at the same time, having all one and the same Counsel, and shall give their Power and Authority to the Apocalyptic Beast, which is represented to us drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; and in all probability it is not without some special import that the Holy Ghost doth so plainly distinguish the Witnesses of the Truth into two Bands, but that we are to understand by the one, those whose blood was shed under the Pagan Emperours; by the other, those whose blood

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blood should be in like manner spilt and poured out under the Tyranical Reign of the grand Enemy of Jesus Christ.

His Residence is also noted to be in the great City, scituated upon seven Mountains, which in St. John's time reigned over the Kings of the Earth, which spiritually is called Sodom and Egypt, where also our Lord was crucified in the person of his members; and spiritual Babylon which God exhorts his People to come out of; lest being partakers of her sins, they might likewise receive of her plagues. *Rev. 11.8*
Rev. 18.4 We are informed also, that that great Whore should be arrayed with Purple and Scarlet, and deck'd with Gold and precious stones, having upon her head a name written, MYSTERY; whereby is insinuated to us, that there should be nothing in her but what is altogether secret and mysterious, or at least pretended to be such: The number of his name 6 6 6. is another Riddle (in the Mystery of Iniquity) which we leave to be

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Iren. ad
vers. Hæ-
res. lib.
5. cap. 25
& 30.
be read by any that list to undertake it &
whatever the interpretation of it be, whe-
ther what Irenæus & others gather from
the numeral value and signification of
the Greek Characters, Αλφινος, or some-
what else.

S. Iren. 1.
Rev. 17. 4
S. Iren. 1.
Mar. 24.
23, &c.

Finally; This Mother of Fornicati-
ons is represented to us, having in her
hand a Golden Cup full of Abominati-
ons, and filthiness of her Fornication,
for our further instruction, namely, that
she should propound and obtrude such
Doctrines as carried with them some out-
ward decorem, a gilded and specious out-
side, and of such an enchanting quality
and influence, as that all the Kings and
People in the Earth shall run after her, to
drink of this her envenomed Cup: And
that which obliegeth us to stand more
strictly upon our guard, is Jesus Christ's
prediction, that many should come in
his Name, and say, Lo here is Christ,
or, lo there is Christ, but that we should
not believe it; that those Impostors should
aspire

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aspire to teach in his Name; and make ostentation of their extraordinary gifts, mock-miracles, and Exorcisms, in casting out of Devils by his Authority; to whom notwithstanding he should infallibly say, to their everlasting confusion in that great day whereon he is to judg the quick and the dead, I never knew you; depart from me ye workers of iniquity.

But behold an Advertisement well-worthy of our most serious consideration, which the Spirit of God hath given us in these terms: Now the Spirit speaketh 1 Tim. 4: 1, &c.
expresly, that in the latter times some shall depart from the Faith, giving themselves up to seducing Spirits and doctrines of Devils, speaking lies in hypocrisie, having their consciences cauterized; forbidding to marry, and commanding to abstain from meats, which God hath created for them which believe and know the Truth, to be received with thanksgiving: Henceforth a Believer should be greatly
defi-

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deficient to his duty, should be not narrowly examine all those Circumstances and Marks of that grand Apostacy and Defection, whereof God hath given so accurate and exact an enumeration; and arm himself with matter both of Caution and Confidence, where-ever he shall chance to meet with them; resolving to shun the company of all that bear those Marks in their foreheads, or bear any cursed conformity thereunto.

Christians, as many of you as embrace the Faith of a stranger, if ye belong indeed to the Flock of the Lord Jesus, hearken to the Voice of that good Shepherd, and know that his Prophetick Spirit hath not declared those things unto us in vain; take occasion from hence to glorifie God, who hath made known unto us his Counsels in his Word, wherein whatsoever is contained was written for our instruction, that we through patience and comfort of the Scriptures might have hope. There be who conceal the truth of those Oracles

John 10.

Rom. 15.

4.

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Oracles of God, *fomenting in you malicious prejudices against such as do in strictness adhere thereunto: They tell you that the Word of the living God is no more than a dead letter, whereas it is no less than the very Power of God un-* Rom. 1.
16.
to Salvation to every one that believeth; that it is obscure, notwithstanding what the Royal Prophet hath taught us, namely, that it is a lamp to our feet, and a light unto our paths; and, that Man after God's own heart hath employed the greatest part of his Divine Hymns in magnifying of those Celestial Rayes, and that Admirable Splendour which is universally refulgent in all its parts. They presume moreover to tax it of Imperfection and Insufficiency; notwithstanding those glorious surpassing Elogies given it by the great Apostle of the Gentiles, S. Paul, namely, that it is inspired of Psal. 119.
105, 130,
&c. See
Psal. 19.
8, 9, &c.
God, and is profitable for Doctrine, 2 Tim. 3.
16, 17.
for Reproof, for Correction, and for Instruction in Righteousness, that the

C

man

The Preface.

man of God may be perfect and thoroughly furnished to every good work : *They alledge that it is not the common peoples part to reade it; albeit our Lord Jesus Christ hath said in expresse terms,* Search diligently the Scriptures, for in them ye think ye have eternal life, and they are they that testifie of me; whence the Jews of Berea are commended for giving of themselves to conference and reading of the Scriptures: *as Timothy likewise, whom the Apostle gives this advantageous Testimony to, that from a Child he had known the holy Scriptures.* They forestall you with a disrelishing prejudice and aversion to such as profess a sequacious obedience to the Word of Truth, espousing the same for their only Canon and Rule both of Faith and manners, as if they were the very filth and off-scouring of the world, not considering that God hath chosen weak things, yea things contemptible and despised, to confound the

John 5.
39.

Acts 17.
11.

2 Tim. 3.
15.

1 Cor. I.
27, 28.

the

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the things that are mighty. *They tell you that the Company of such Professours is but small and inconsiderable; but yet, be it known unto them, they are those to whom Jesus Christ hath said, Fear not* Luke 12:32.
little Flock, for it is your Fathers good pleasure to give you the Kingdom; and how little reckoning soever they make of them, yet are they nevertheless the Children of that Woman of Wonder who is represented to us in the Revelation,
having the Sun for a garment, the Stars Rev. 12:1, &c.
for a Crown, and the Moon for a footstool: whereby is given us to understand that she is priviledged and exalted above the inconstancy and volubility of things here below, against whom the Devil hath vomited out Floods of Water, that is to say in a Prophetick stile, hath stirr'd up the People and Nations of the Earth to wage War with her, and to devour her; but God hath given her Wings, that she might flee into the place which himself hath prepared for
C 2her,

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ber, to be there sed during the thousand two hundred and threescore propheticke dayes, wherein the Truth of God shall be declared by the Witnesses cloathed in Sackcloth; by which dayes, according to the usual signification of such terms in holy Writing, is notified to us the time that the Persecution of the Church under the Reign of Antichrist should continue, as by that forelorn Apparell, the slight Entertainment which the Word of God and the Publishers thereof should meet withal in and from the World.

If then there be in you any good inclination, take heed that ye stile it not to your own misery and confusion; abandon your Errors, and come rank your selves amongst the Children of the Kingdom; come and embody with them into the Communion of the King of Glory his Spouse, whose beauty is internal, borrowing nothing from earthly pomp or ornament. Come, but not by stealth as Joseph of Arimathea; nor yet by night only, as

Nico

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Nicodemus ; but rather, after their example, ashamed of such reproachful pusillanimity and cowardise ; Come, even then when he is persecuted to the very Cross, to remand and rescue his Body Mystical ; may your heart, which before possibly resembled that Rock out of which our Lord's Tomb was hewn, become a heart of flesh, and a fitting Repository for the same, that from rest and repose as yet afforded it therein, it might appear to the World that ye have so far interessed your selves in its defence, as that none can henceforth doubt but that your selves are a part of that sacred Corporation. Let the example of those two goodly personages animate you unto the like generous resolutions ; and see that ye prefer or overrate not your wordly advantages, which ye fear ye shall lose by the means ; for are ye Counsellours, men rich and honourable ? such was Joseph of Arimathea : or principal Doctors in your Community (very Masters in your Israel) ? such was

Matt. 27.
57. Luke
23. 50.
John 3.
10.

The Preface.

Nicodemus : yet did those count all things but loss and dung for the excellency of the knowledge of Christ Jesus : all the hatred and contempt of those of their own Nation ; the scorn and mockery of Infidels ; the rage and fury both of the one and the other, could not restrain them from glorifying of God, nor associating themselves with his persecuted Church, even then when she seem'd destitute of all succour and refuge. Shall earthly advantages be dearer to you than Heavenly ones ? Know ye not that terrible threat of our Lord, that he will spue the Luke-

Rev. 3. 16 warm out of his sacred mouth ? and that the fearful and unbelievers, &c. shall be

Rev. 21. 8 expell'd the holy Jerusalem, and thrown headlong into the Lake burning with fire and brimstone ? For whosoever (saith he) shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the ho-

Mark 8.
38.

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ly Angels, *and*, Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. *It is not sufficient then that we believe with the heart unto Righteousness, but we must likewise confess with the mouth unto Salvation. Think not that the example of David, in retiring to the house of the Philistines for shelter from Persecution, will bear you excused, he having his own private reasons for justification of himself in that particular; And as touching his counterfeiting himself a mad-man amongst them, that was pure expence of reputation; so that instead of any warrant from thence, ye should take pattern by the extravagancies of Superstition and Errour, to the miserable jeopardy and bazard of your eternal interest; which one consideration ought to strike you with horreur and*

*Mat 10.
32, 33.
Rom. 10.
10.
1 Sam. 21
12, 13, 14*

C 4 dread,

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dread, and deter you from the commission of such an heinous and prejudicial piece of cowardise. Slight not then the wholesome Admonitions which are here given

Judg. 16. you; henceforth reject spiritual Delilah,

We may who having once shaved off your hair, well say quite emasculating and overpouring of that the strength you, and by degrees reducing you into a of the miserable slavery, bath also pluckt out the eyes of your understanding, and in the Christian Church the eyes of your understanding, and in fine led you in triumph into the Temple of was as much Superstition: Cut all those Philistine- proportionably cords assunder with the sacred Sword of impaired after the the Spirit, the Word of God; anoint your 5th and Eyes with that admirable Eye-salve; 6th ages, and then shall ye be more happy, than when-as Sampson who lost his Life (where many every one affected to shave have lost their Inocency) in the Temple of himself, Idols; ye shall depart out of that of Er- and im- ror with glory and triumph, and be tran- brace a rated into the Liberty of the Children Monastic of God: What an happy exchange will life, wch contribu- little to the furtherance of Superstition and Errour.

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ye find it? when in stead of Wood and Stone which they present you with, together with I know not what numerous Reliques of Saints, Cords of St. Francis, Scapularies, hallowed Grains, and Tatters of Moncks, and many things more of no better value; ye shall feed upon the living Bread of the Word of God; and suck of the sacred Breasts of his Consolations? When ye shall seek no longer for the Living to the Dead, (as ye have done hitherto, with those of whom God complains by the mouth of one of his Prophets) but to the Law, and to the Testimony; to the Urim, and to the Thummim, that is to say, to the Light of the Old Testament, and to the Perfection of the New, which shall conduct you to Him who liveth for ever and ever, and to J E S U S the Mediator of the New-Covenant, whose Blood speaketh better things than that of Abel? What Joy! when God shall no more be as a Barbarian to you? and they shall no more be
speake

Isa. 8. 20.

Exod. 28.

30.

Heb. 12.

24.

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1 COR. 14.
21, 22.

Mark 7.
13.

*ſpeak you in Latine; a Language, which
the greateſt part of you underſtand not;
yea, a ſign of Wrath threatened by God
to his People, as is recorded by the Apoſtle
Paul in that excellent Chapter (1 Cor.
14.) which may ſuffice wholly to ſubvert
ſuch a monſtrous and faulty procedure:
With what abhorrency will ye then loath
that curſed Tradition of Men, which
like that of the Pharifees, taxed by our
Lord Jeſus Chriſt in the Goſpel, hath
diſannulled the Cōmandment of God?
Then ſhall ye ſoon acknowledge, that from
the beginning it was not ſo; and that
all thoſe humane Obſervances, bred in
the night of Errour and Ignorance, which
are either taught or practiſed by you,
have not the leaſt affinity with the ſimpli-
city and purity of the Ancient Chriſtian
Religion. Herein the enſuing Treatiſe
will be greatly ſubſervient and advanta-
geous to you, which doth by way of Com-
pend or Breviary preſent you with a true
account of the Riſe and Progreſſ of ſo
many*

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many fatal and unhappy Innovations;
to the end that ye may perceive and a-
vouch, that how specious soever they be,
yet there is not any thing more base
and despicable. But briefly, if ye care-
fully traverse the Will and Testament of
your Heavenly Father, namely, the holy
Scriptures, ye shall easily know and ac-
knowledge, how widely ye have deviated
from that Canon of Truth, besides or
against which, if a very Angel from * every
Heaven should gospel * unto you, be ^{ye are} ^{Gal.} ^{1.8.}
ought to be with you accursed: For this ^{Gal.} ^{1.8.}
reason, if ye will be perswaded to rank
and enter your selves into the society of
those who wholly and precisely adhere
thereunto, owning and using it for the on-
ly Compass, whereby they regulate both
matters of Faith and the order of Divine
Worship, ye shall undoubtedly be con-
strained to say with the Patriarch Jacob,
—Surely the Lord is in this place, ^{Gen. 28.}
and we knew it not. ^{16, 17.} How dreadful is
this place! this is none other but the
House

The Preface.

House of God! this is the Gate of
Psalm Heaven. —may our feet stand with-
122.2. in thy Gates, O Jerusalem.

*As for you Believers, whom God hath
vouchsafed to congregate already into the
Sheep-fold of the Lord Jesus; ratifie the
truth and purity of that Doctrine which
ye profess, with holiness and integrity of
life, that those who obey not the Word,
may be won without the Word, by your
truly Christian Conversation. Make it
appear to them that ye are no enemies to
good works, which ye are wrongfully
charged with; since we teach that those
are the products of the Holy Ghost; by
those God is glorified; by those our neigh-
bours are edified; and those be infallible
marks and testimonies of our Election,
and the way leading to the Kingdome of
Heaven. If we thus fruitfully trade
the Talent received from the bounteous
liberality of God our Sovereign Master,
he will superadd many more, and crown in
us the first fruits of our new graces, and
bles-*

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blessings, and because he is faithful who also hath so promised, will another day own and remunerate them with all his Heavenly Glory, and the inexpressible Joyes of a blessed Immortality, and that upon the account not of any merit of condignity but purely a compact of grace and mercy; since of a truth, as the ways of sin is death, as the great Apostle and Doctor of the Gentiles hath taught us, so the gift of God is eternal life, through *Rom. 6. 25.*
Jesus Christ our Lord.

Now, To the Father who hath from all Eternity appointed so great and glorious a Salvation for us in his Son; To the Son, who hath with his precious Blood merited and procured that Salvation; And to the Holy Ghost, who applieth the same, sealing us up thereunto, and giving us thereof infallible assurances; To those Three glorious Persons of the thrice-holy and sacred Trinity, one onely true God, blessed for ever, be Praise, Honour and Glory, Power, Dominion and Kingdom, hence-

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henceforth, even from everlasting to ever-
Rev. 22. lasting. Amen. Come, Lord Jesus,
20. come. Amen.

I Cor. 3. 12, 13.

— If any man build on this Foundation,
Gold, Silver, Precious Stones; Wood,
Hay, Stubble; every man's Work
shall be made manifest: for the Day
shall declare it, &c.

*Tertullian in his Apologie
for Christians, chap. 6.*

TELL me, where is your Religi-
on? where is that Reverence
which is due from you to your Fathers?
Whom ye are become so exceedingly
un-

unlike to, in your habit, in your course
of life, in your manners, in your
opinions, and finally in your language?
Ye still applaud Antiquity, and yet
daily engross Novelties; thus whilst
ye, as much as possibly ye can, deviate
from the laudable Institutions of your
Ancestors, ye plainly discover, that of
the things by them established, ye re-
tain only that which is of no value,
forasmuch as ye reject that which is.

A

For which as we expect that which is
 that only that which is of no value
 the things by them established; as we
 need not be pained as before, that of
 from the lands is a sign of your
 as much as possible as our desires
 daily enjoy of the things; thus while
 is still equal and standing, and the
 and finally to your language
 of life in your movements in your
 to be in your heart in your count

For
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A
T R E A T I S E
O F
Ancient Ceremonies.



He desire of being inform'd
by what means and de-
grees the *Christian Reli-*
gion is become degene-
rate from its ancient
purity; what *Ceremonies*
have been introduc'd in-
to it; and upon what
Foundations those have been raised,
wherein all the *Romish* Religion doth at
this day consist, is a piece of curiosity, not
less fruitfull, than delightfull: In pursuit
of which, setting aside many and divers
particulars, litigious Controversies, fabu-
lous Narratives, and the vanity of spuri-
ous Books; our purpose is to abridge, and
by way of succinct memorial to represent,
according to the genuine truth of History,
the

A Treatise of

the original of the prime *Ceremonies* which have been bred and broached from time to time successively, especially till about *six hundred years*, after the Nativity of our Lord Jesus Christ; for from that time forwards, *Superstition* driving on with a full Sail, did so quickly and withall so generally spread it self, that scarcely was there discernable the least tract of true *Christianity*. When those grand Architects and Master-builders, whom God had singled out to the Apostleship, had built the Sanctuary upon that only *Foundation* and chief *Corner-Stone*, Christ; there was not in the whole Fabrick, Bar nor Buckle which did not exactly correspond to the *pattern* shewed them from the Heavenly Mount. The Declaration of the grace of God which bringeth salvation to all Men; Worshipping of Him, through one only *Mediator*; Baptizing with Water unto the Remission of Sin; Communicating in commemoration of the Lord's death, under the two Signs of Bread and Wine; singing of Hymns, and Psalms of thanksgiving; Reading of the Holy Scriptures in a known tongue, &c. was all the *Ancient Religion*. Then was acknowledged no object of adoration, other then God; nor Intercessor than Christ; nor Expiatory

atory Sacrifice, than that of his Death; nor Justification other than through Faith: There was not a word then of an Altar at the Supper; nor of Images in Temples; nor of an Universal Bishop in the Church; nor of Souls in Purgatory, nor of a Queen in Heaven: Then the Spouse of Christ in all her more glorious apparel, had no greater Ornament then that she was without Ornament; and the mystical Jerusalem instead of glittering with pompous Ceremonies, shone with purity of Doctrine, and sanctity of Life. But when once God had received up into (a higher Orb of) glory, those great Luminaries which did illustrate and besparkle the Firmament of his Church; the sacred Band of the Apostles once removed out of this lower World; and the Generation which had the honour to be the eternal Wisdoms immediate Ear-witnesses, dislodg'd of their secular Mansion; then was there a Door opened to Humane Inventions: for those who succeeded them in that work, though they retained the same Foundation, yet did, in stead of Gold, Silver, and precious Stones, build with Wood, Hay and Stubble. Howbeit the Disease grew not so soon to that extremity, which it afterwards acquired; this so uni-

Rev. 21.

Egesip. apud Euseb. lib. 3. cap. 29.

Euseb. lib. 5. cap. 26. ex Iren.

versal and prodigious an alteration was not brought to pass in an instant, nor yet by one only Instrument; the current of many Ages, the Introduction of new terms, the Pomp of *Paganisme*, the weakness of Opponents, the ignorance of the People, the connivance of their Teachers, the suppression of religious Books, worldly prudence, and superstitious zeal, did with a kind of emulation contribute hereunto, erecting by little and little that Tower of *Babel*, even to the very Pinnacle of iniquity: and like as in *Nebuchadnezar's* Statue, the head was of gold, the arms and breast of silver, the thighs of brass, and the legs and feet of iron and earth; even so when we reflect upon the Visage of the ancient Church, it appears to have been altogether pure as Gold; but according as we descend to subsequent Ages, we may perceive therein a plain palpable declension and degeneracy, until at last we arrive at an Age of Iron, and stuff quite different from the first. This *Innovation* was commenced from things which might have been judg'd in and of themselves, matters purely *indifferent*, had not the sequel prov'd fatal and pernicious, they having been advanced from an *indifferency* to *superstition*;

for

for they were for the most part usefull observances for the time then being; but in after times ill explained, and worse applied: They made their first entrance into the Church, in the second Century or Age thereof, that is to say, about the *hundred and tenth* year of our Redemption: Those of them who are the most remarkable, do here ensue: (all related according to the order of time respectively, wherein they had their rite.)

Anno 110. &c.

IT being customary with the *Jews*, when ever they made their solemn appearances before God, always to carry along with them some present or other in their hands, especially of the *fruits* of the *Earth*, in token of *homage* & acknowledgment; the ancient Christians, wherof a great part was descended of the *Jews*, followed that example, insomuch that at their publick Assemblies, every one brought along with him a certain quantity of Bread and Wine, or of the *first fruits* thereof, in *corn*, *grains* or *grapes*, which were sanctified and consecrated to God by prayer; afterwards of this same Bread and Wine they apportion'd

*Iren. lib.
4. cap. 32.*

B 3 one

Cyprian.
lib. de o-
perib. &
Elecmof.

Iren. lib.
4. cap 32.

Justin.
martyr.
d. fens. ad
Antonin.

one part for the *Communion of the hol, Sup-
per*, another was eaten in common, (for the
Agapes, or *Love-feasts* were continued after
the Days of the Apostles) and the Sur-
plusage was either distributed amongst the
poor, or else did of proper right appertain
to Ecclesiastick Persons. Those presents tes-
tified the devotion of the givers; inso-
much that this charity beginning by de-
grees to wax cold; the Doctors exclaim'd
and severely inveighed against the rich, in
that, though themselves brought nothing
with them, yet they were not ashamed to
eat their share of what was contributed
by the poorer sort. Now the gifts thus pre-
sented by the People were called *Offerings*;
From thence it came to pass also, that the
Eucharist was sometimes called a *Sacrifice*,
or an *Oblation*; not expiatory, but gratu-
latory only; for the Fathers of that Age
say, that They offered to God the first fruits of
his Creatures, which words cannot be un-
derstood of the Body of Jesus Christ, how-
beit they served for a pretence afterward,
for changing of the *Supper* into a real Sa-
crifice. Amongst the other Innovations of
those times, we should likewise recount
the mixture of *Water with Wine* in the Eu-
charist, a practice which was never autho-
rized

rized either by the *Sacramental Institution*, nor yet by *Apostolick Ordinance*; It might nevertheless have been tolerated as a matter of *indifferency*; but at this day it is reckoned amongst things *necessary*. There was another custome foisted in at the same time, for they judged it advisable to carry the *Eucharist* to such as were not present in the Assembly; more especially to the sick; likewise in case any Bishop, or any other Person of *Quality* being a stranger, had arrived at their Cities, they presented them with some of the *Sacramental Bread and Wine*, congratulating them by that symbol of *Fraternal communion*. It was also an usual thing with them, when publick Prayers were ended, to *kiss one another interchangeably with a holy kiss*, in token of peace and brotherhood: After that they proceeded to levy *censures* against those who, prayer ended, did frustrate themselves of this same *kiss of peace*, which was amongst them a *signal of Reconciliation*, but is at this day changed into a ridiculous Ceremony.

Iren apud
Euseb. lib.
5. cap. 23.
& 26.

Iustin.
martyr.
defens. ad
Antonin.
Tertullian
lib. de o-
ratione.

There were at the same time divers *Fasts* introduced, not under the notion of any *Ordinance* or *necessary observance*, nor yet by way of *distinction of Meats*, blood excepted

Iren. apud Euseb. lib. 5. cap. 24. excepted and things strangled, the use of which was prohibited for a time; but out of custome only, and that proceeding not from the publick Authority of the Church, but from the simplicity of private persons: for in case any had made distinction of meats, for conscience-sake, forbearing the use of Flesh and Wine; and thus prejudiced their health by immoderate fasting; or would have had the Church tyed to particular Laws, and prescription of the times, duration and forms of fasting: Antiquity without all peradventure would have suppressed such, as appears by the instance of that Arch-heretick *Montanus*, whom it condemned for attempting in like manner to stifle and infringe Christian liberty.

Clem. A. Alexandr. Stromat. lib. 3. It was the custome of most Churches at that time to hold their Assemblies upon Wednesdays & Fridays, in order to the celebration of the Sacraments and publick Prayer; and that they might be the better prepared for due attendance thereupon, they gave themselves to fasting upon those days; this they did not that they believed fasting to be essential to holiness, for they rejected the Fast of the Sabbath-Day, which yet was the prime day of their religious exercises: But there was an anniversary Fast, which they celebrated before
the

the Feast of *Easter*, whence the *Quadrage-*
timal time proceeded; and it is of impor-
 tance to know what the intent of the an-
 cient Church was herein: Some alledge
 that, that observance tended to an imita-
 tion of the *miraculous Fast* of the Son of
 God; but it is evident from Evangelical
 History, that the time of our Saviours Fast
 was previous to the *Passover* by the space of
 six Moneths; proof sufficient, that Anti-
 quity had some other end and aim in the
 celebration of this Fast, else doubtless
 they would have pitched upon a time co-
 incident with that wherein our Saviour
 fasted; behold then the true account.

Euseb. lib.
 1. cap. 24.
 ex Iren.

There was an Order at that time establi-
 shed in the Church, that the Feast of *Ea-*
ster approaching, those who were obliged
 to do publick penance should present
 themselves to be re-ingratiated and re-
 ceived into peace with her. At the same
 time the *Catechumenes** were baptized, for
 those Days were particular appropriated
 to that work; and for as much as those
 were things of great moment, the Church
 proceeded therein with fasting and prayer;
 besides that, at the same time they behoved
 to prepare themselves for the Commemo-
 ration of the Death and Resurrection of

* Such as
 were new-
 ly instru-
 cted in the
 principles
 of the
 Christian
 Religion,
 but not as
 yet bapti-
 zed; or if
 baptized,
 not as yet
 admitted
 to the Sa-
 crament
 of the
 Supper.

Jesus Supper.

Theophil.
Euseb. ex
Iren.

Jesus Christ, and for the solemn Communion upon the *Easter Day* ensuing. But to shew that this observance did depend upon the *Liberty of the Church*, and not upon any *peremptory imposed Law*, we must remark the diversification which attended that Custom; for in some Churches this Fast lasted *three Weeks*; in others *seven Days* only, and in others *forty Days*; and from this *quarantine* came the name of the *Quadragesimal*, (our *Lent*) which was formerly called the *Paschal Fast*.

Anno 160. &c.

Iren. lib. 3
cap. 4.

NOW this Age was, by reason of violent Persecutions which lasted along time after, full of horreur; all the Provinces of the *Roman Empire* being bedewed, and all the Judicatories therein overglutted with *Christian blood*; Torments exquisite, terrour universal, revolts frequent, yea there were found amongst them who to palliate their infamous cowardize, taught that *martyrdome* was but matter of meer *indifferency*, reck'ning it extream folly and madness to suffer death for their profession. The Sepulchres of *Martyrs* were loaded with reproaches, and their memo-

ry

ry with execrations; for the rage and malice of their Enemies not satisfied with their Death, extended the Persecution to their very Bones; and that they might deprive Christians of the hope of a future resurrection (one of the main Arguments of their constancy) they frequently exposed their dead bodies to the hunger-bitten rage of ravenous Beasts, placing guards and sentinels day and night, to hinder any that might attempt to give them burial; all that remained of them was burnt, and the Ashes thrown into Rivers, or scattered in the Air: The Church, then that they might enkindle zeal in the People, and dispose them for the glory of Martyrdom, presented them with new Incentives for excitation and encouragement. The Grecians did yearly celebrate the memorial of their Heroes, and such illustrious Persons as had died valiantly in defence of their Country; and this solemnity was performed about their Tombs, to the end that they might by so doing animate and encourage the surviving unto the like achievements: Christians judging this to be a very proper means to perswade many Persons to suffer death for the Gospel, and to confirm others in such a magnanimous

reso.

Epist.
Martyrum
Gallie apud
Euseb. lib. 5.

Euseb de
preparat.
Evang.
Cyril. contra
Jul.

resolution, did imitate their example: Their main care then in the first place, was to bury their Martyrs, and where they could not recover the whole body, they endeavoured carefully to gather up the very least fragments, in case the fury of their Persecutors had left any remainder; now those Reliques were honourably interr'd without any such custome as afterwards came to pass; For although Martyrdom was reputed a most glorious thing, and those blessed souls were very precious with the Church, yet so it was that all the honour that they afforded their bodies, was an honourable Interment, nothing different from the common: After this the custom was introduced of an *anniversary commemoration* of the combats and constancy of Martyrs, upon the same days whereon they had suffered death (called by them the *Days of their Nativity*, in regard that upon them, they were installed in another life) and in the same place where they were buried; from thence it came to pass that *Cemeteries* became the Ordinary places of their *Assemblies*, for those anniversary days returned very frequently, by reason of the great number of Martyrs, by whose death most days of the year were renowned:

Epist.
Smyrn.
Epist.
martyrum
Gallie.

Euseb.
lib. 5.
cap. 9.
§ 15. a

nowned ; Upon those days then the whole Church assembled together in the same place where the Sepulchres of their valiant Champions were, as if she meant to warm her Zeal at their Ashes, and to spirit her self thereby for a more prompt Commemoration of their Martyrdom : Publick Prayers, and the Exposition of the Scriptures being finished, they rehearsed in order the Names of those who had been upon that Day put to death for the Truth ; they likewise related the several conflicts by them sustained, whose fierceness inhaunc'd their constancy ; their courage also was displayed in terms full of applause and admiration ; their glorious Trophies, and the rich Garlands propounded as the prize of their Victory, finish'd the *Panegyrick*, which consisted in *thanksgiving to God for giving them the victory* ; the whole action was concluded with the Celebration of the Eucharist. Now the intent of those Solemnities was in the first place to shew that such as were dead in Christ, are still alive, both in *God*, and in the *memory of the Church* ; and in the next place to animate and encourage the People unto the like sufferings : This was the design of the primitive Christians, for thus do

Epist.
Smyrn.

do they explain themselves. *We can never (say they) abandon Christ, nor serve any other; we adore Christ as the Son of God; and we cherish the Martyrs as the Disciples and Followers of our Lord; we solemnize the day of their nativity, which is that of their death; in remembrance of such as have conflicted for the Truth, and in order to the exercising and exciting of others thereunto. We hope to be made capable of the like graces, and at last Companions and Fellow-sharers in the same Glory.*

Iren. lib. 1
cap. 9.

Amongst the heads of Discipline observed in those times, this was one of the most material; Such as were convicted of any notorious crime, were obliged to make confession of it publicly, in the face of the whole Church, to beg pardon, and to undergo whatever should be imposed upon them; which done, they enjoyn'd them some kind of *satisfaction*, whereby they behoved to manifest the sincerity of their repentance: This they did to contain others in their duty, as also to prevent the blame and reproach of the Christian Religion amongst *Infidels*, as if it gave indulgence to Vice, through silence under it; Now they pretended not by this publick Repentance, to make satisfaction to God (to whom

whom none can render the least compensation for the least offence committed) but only to the scandaliz'd Church, or to an injur'd Neighbour.

Anno 1795.

THis second Age we must needs conclude with a famous Controversie commenced therein. It is the constant *Socrat.* opinion of the Writers of Ecclesiastical *lib. 5.* History, that the Apostles never imposed *cap. 22.* any *Law*, obliging the Church to the observance of any *Feast* whatsoever, no not so much as that of *Easter*; but that such Solemnities were *voluntarily introduced by Christians*, and *authorized by custom*; And in effect, the very diversity of usage found amongst them in that observance, doth abundantly manifest the *indifferency* of the thing it self: For all the Churches of *Asia* the less, did celebrate the *Feast of Easter*, upon the *fourteenth* day of the *Moneth of March*, after the manner of the *Jews*; alledging that this was their constant practice ever since *Saint John* did exercise his Apostleship in *Ephesus*: But the *European Christians*, in regard they would have no manner of communion with

with the *Jews*, did celebrate the same upon the *Sabbath* following; howbeit this difference did nothing infringe the union of the Churches: But about the year 195. it began to be controverted, the one party labouring to reduce the other to the terms of one and the same Custom: touching which difference, several *Councils* were held, the *Eastern* in opposition to the *Western*; and both in fine fomented to that excess of heat & passion, as that *Viclor* Bishop of *Rome* made bold by a *Process* and *Act* of Jurisdiction, (till then unheard of,) to excommunicate all the *Asiatick* Churches; whereupon he was censured by sundry Bishops, *Ireneus* Superintendent in the *French* Churches, by name, who did both by Reason and Example remonstrate to him, that such observances were things *arbitrary* and *indifferent*, and that diversity therein did never heretofore interrupt mutual correspondence amongst the Churches.

Anno 200. &c.

THE Age ensuing was very fruitful in *Ceremonies*, for besides that they retained many things proceeding from *Jew*

ish Custom; The *Pagans* also incorporating themselves into the Christian Church, intermingled therewith many and various *Pagan Rites*. Now the Observances of that time were not all continued, for many of them having been afterwards buried in oblivion, are not at all practised at this day: For the Church of *Rome* doth not approve that the Eucharist be administered to little *Children*, which was practised then, and a long time after that; nor that it be celebrated in the Evening; nor that the Baptized be made to taste of Milk and Honey, as is practised in *Africk*; nor of the Cannon forbidding People to pray kneeling upon the *Sabbath Day*, and from *Easter* to *Whitsuntide*, and commanding them to Pray standing, whence the *tearmotions* had its rise; nor the custom of giving the Eucharist to Women, to be by them carried to their Houses, kept in Coffers, and eaten in a corner; nor that of sending it to the Sick, by the hands of Children; nor of that notorious abuse which was then in the Church of *Rome*, of propining pure Water instead of Wine, under pretence of sobriety, in the Celebration of the Sacrament; nor yet of that Prayer whereby they besought God for a procrastination of the last Day; nor of

G many

Cyp. Ser.

5. de lap-

sus, & E-

pist. ad

Cac. l. 2.

Ep. 3.

Tertul. lib.

de corona

militis.

Tertul. ib.

many other Ceremonies which we pass with silence. Let us then take a view of such as serve for modern pretence, and the respective sources whence they are sprung.

It was a *Pagan* Custome, that those who came out of Baths (the use whereof was very frequent) did anoint themselves with Oyle; Wrestlers also, and such as were to run a career, that they might become the more supple and active, were accustomed to oyle, and anoint their Bodies: *Christians* possibly in imitation hereof anointed those whom they Baptized in an *Athletick* (or Champion-like) capacity, who were singled out to combat the World; which Ceremony they authorized by the Old Testament, alledging that it was derived from *Judaisme*: This *Unction* however can make nothing for the pretended *Sacrament of Confirmation*, nor was it ever applied to dying Persons, as is practised at this day.

We have seen how that they carried their *Offerings* into the Church; now for as much as they held their Assemblies upon the Days solemnized for the Martyrs, the *Offerings* presented by them upon those Days, were entituled *Sacrifices*, or *Oblations* offered in memory of the *Saints*, the circumstance

Tertul:
Cypr:

Franc

stance of the Day occasioning that title; for nothing passed in that action, relating to the Saints, other than simple *Commemoration*; and those *Offerings* were not the Body of Jesus Christ, but *Bread and Wine* only, or the very *first fruits* themselves, employed unto several ends and uses.

It is further remarkable; that to induce every one to contribute something, the *Names* of those who offered, and the offering it self, were with a loud voice Proclaim'd in the Church; which yet was by many disallowed of, even a long time after.

Hieron. in Iren. lib. 2 cap. 11. & in Ezech. cap. 18.

At the same time *offerings for the dead* had their rise, whereof we must know the Institution; for though they might be reckoned amongst the Customs usher'd in by *Pagans*, nevertheless the intent of them was quite another thing than what they were afterwards applyed to. Any one then having departed this life, the year fully expired, they commemorated in the Assembly the *Name* of the defunct upon that day; declaring how happy he was having *died in faith*; and all that were present, besought God that he would grant them the like exit; which done, the Parents or Friends of the Deceased, that they might render his memory honourable,

Cypr. lib. 3. Ep. 15. & 16.

Aug. epist. 64. Origen. lib. 3. in Job Tertul. de Moneg. Cypr. lib. 8 Epist. 6.

presented the Church, or the Poor, present at the action, with a certain quantity of *Bread*, or other *Alimentals*; many of them also at the same time, took Order that their Names might after their Death through such *acts of charity* continue in a sweet savour in the Church, bequeathing to that effect certain *testamentary Legacies* to be yearly paid to the Legatees upon the day of their decease; upon which Foundations the *Anniversaries* were grounded; Now those Offerings were only *Memorials* of the devotion of the dead, not *expiatory Sacrifices*; for the very Women, who were never permitted to sacrifice, did yet offer in Memory of their Deceased Husbands: besides, many presented such Offerings upon their *birth-day*, this being an *act of recognition* only, and a piece of homage paid to God, who gave them life upon that Day.

Tertul.
de Corona
militis.

Then also began *praying for the dead*, which the Christians of that Age confessed to be founded upon *Custom*, and not upon *Scripture*, ranking it amongst many other observances, which are at this Day disallowed of by the Church of Rome. Now we must carefully remark in what sense Antiquity *prayed for the dead*, for they never believed that they were shut up in

place

place of torment; and the Doctrine of Pur- Justin.
gatory was as yet as unknown as fabulous; Martyr.
but she held that the departed Souls of the Quest. 60.
faithful were not admitted into the joy of & 76.
the beatifick Vision, till after the day of Iren. lib. 5
Judgment, and that they were reserved in Tercul.
some certain subterraneous place, till the contra
Day of the Resurrection: she prayed then marcion.
for the Consummation of their Glory, and lib. 4.
earnestly entreated that she might be joy- cap 34. &
ned with them, and have part in the Re- lib de a-
surrection of the Just: But we shall see more nima, cap.
fully hereafter in what terms, and with 55.
what intent they then prayed for the dead: Tertul.
In the mean time, let us take a view of do monog.

The Pagans observed an infinite number of superstitions in their very ordinary converse. Christians were intermingled and promiscuously conversant with them, not only in the same City, but in the same House, at the same Table, and in the same Bed, so that there were frequently different Religions in one and the same Family. This promiscuous converse notwithstanding, they resolved to be known and acknowledged for Christians, and for a proof of their Faith in the Crucified One, they introduc'd the use of the Sign of the Cross,

Aug. de
verb. Apo.
Serm. 8.
& in
Psal. 41.
Tertul. de
corona
militis.

Origen.
Homil. 2^a
in Pla. 38.
Cypr lib.
de Hæret.
Baptiz.

Cross, and for as much as this *Faith* was judg'd reproachfull and ignominious, they form'd that signal upon their *fore-head*, in witness that *they were not ashamed of the Cross of Christ*; at their entering into, or coming out of their Houses, or Baths; sitting down at, or rising up from their Tables; lying down in their Beds at Night, or rising in the Morning, they always marked their fore-heads with the sign of the Cross; which was afterwards received into Baptisme: But this *Sign* was only a badge of their profession, and a kind of *implicite calling upon the name of Christ*; and the virtue attributed to the Cross, was not extended to the *Sign* form'd in the Air, but was appropriated to *Christ* only, whose Name was tacitely invoc'd by that signal.

Tertul. in
Apologet.

We have mentioned the *satisfactions* whereunto Delinquents were obliged; now this term ought to be safely understood; for when the Ancients speak of *satisfying God*, they pretend not that a Man may by that action redeem temporal punishments; but that the Commandment of God enjoining repentance, and holding it equitable that the same be outwardly manifested, is thereby satisfied: Now those *satisfactions* were certain penalties, or reparatory *mults* imposed upon Penitents, whereof

whereof this was the form. In case any one had apostatized, whether through error or infirmity, or had fallen into some enormous crime, the Church would not presently receive such an one into her Communion, what repentance soever he did testify; but she appointed him a certain space of time, sometimes for some years together, within which he ought to give proofs of true contrition: She enjoyn'd him also to stand bolt upright in a distinct Corner of the Assembly, which was the proper place of Penitents, in a mournfull habit and visage, often with sackcloth and ashes, with tears and supplications to God, and requests to his Brethren that they would pray for him. She appointed him likewise private fasts, sometimes reducing him to Bread and Water; and thus it behoved him to accomplish the prefixed time of his Repentance, before ever he could be readmitted into the peace of the Church.

But for as much as it came to pass that many were, or at least it was feared, might be prevented by Death, before they had consummated, or even before ever they had begun that prescribed time; the Church taking the same into consideration, did provide accordingly; for lest they

should be either hardened into an obstinacy, or swallowed up of despair, she frequently remitted of that severity; so as that if one had been condemned to a ten years abstinence from the Communion, she accepted of five; sometimes also the penalty was commuted into some more tolerable consideration; and this moderation they used not only towards those which were under the more immediate approach of death, lest they should expire without a previous reconciliation to the Church; but likewise towards such as seem'd by a more than ordinary degree of contrition, to compensate what was wanting of the *prefix term thereof*: This mitigation was managed by the prudence of the Church, who weighing the circumstances and quality of the offence, received such into her peace, in whom so ever she perceived sufficient testimonies of a serious repentance, not expecting till the period of time hereunto prefixt should elapse: Such procedures were termed *Relaxations*, or *Remissions*: A long time after that they gave them the title of *Indulgences*, but in quite another sense, than what they are taken in at this day; for this term signified no more in those Days, than a discharge, or an *allay and mitigation of Ecclesiastical censures*

Euseb.
lib. 6.
cap. 36.

and

and penalties, with which the Church did by way of *charitable Indulgency*, gratify *Penitents*.

Now we must note that for as much as *Martyrdom* was very honourable amongst *Christians*, and those who were *Prisoners for the Faith*, did by a frequent intercourse of Letters maintain a Correspondence with the Church, who also highly esteem'd of those blessed Witnesses of and for the Truth, affording them what Consolation they could; the *Penitents* desirous of solace under that more rigid part of Discipline, addressed themselves to those *Martyrs*, soliciting them to intercede with the Church on their behalf, as well knowing what credit they had with her, and of what influence their Recommendation was: the *Martyrs* hereupon made enquiry into the life and repentance of those Delinquents, and in case they found them sincere and upright, they imployed their utmost Intrest in interceding with the Church by Letter from Prison, to this effect, that she would please in favour of them, to admit of such and such Persons into her Communion, which they readily obtain'd of her: and it is not to be forgotten, how that those *Penitents* having frequently abused the facile nature of, the *Martyrs*,
either

either through their mis-information, or through over-importunate solicitations, whereby they extorted from them that intercession, the Church complained of that abuse; which occasioned a breach of Discipline: Now this is the only *Intercession of Saints*, which was acknowledged in those days; and how much it differs from that which was introduced afterwards, is easie to determine.

Anno 240. &c.

Cypr. lib.
5. Epist. 1.
ad Cornel.

ABout the Year 240, there happened a new kind of Devotion; for whereas formerly they required the *Martyrs*, whilst yet *Prisoners*, to joyn their Supplications with those of other Christians, and to pray here below for them and with them; they began instead of that to admonish them, that after their death, they should be mindful of the *living*; yea, Christians did even mutually indent and covenant one with another, that who ever should first exchange this life for another, should remember the surviving, and implore God in the behalf of them after their own decease: Which, howbeit it was but the particular zeal of some few, yet served afterwards to pave the

the way to the *Intercession of Saints*.

Then also began the use of *Confession* to be partly *restrained*, and partly *enlarged* beyond what it was formerly: *Penitents* were the only Persons upon whom it was imposed; it was never made but in *publick*, in the face of the whole Congregation; and even *Malefactors* failed not to discharge their *Consciences* into the hands of the Church, before that themselves fell into those of the Executioner: But for as much as reproach and obloquy did commonly

attend those whose faults were thus displayed to the open view of the whole World, they therefore ordered that Delinquents should in the first place consult their Pastor, who cognoscing upon the nature of the offence, should consider whether it were convenient to declare the same in publick, or only to mention it in general, without specification of the crime itself: There were many also who out of shame shun'd *publick confession*. It came to pass likewise about the Year 260. that when as such as had abandoned themselves to the Apostacy, which fell out under the Persecution stir'd up by *Decius*, required to be re-admitted into the Church, there were many who withstood their reception, alledging that they were not longer capable

Origen.
Hom. 2. in
Psal. 37.

Leo.
Epist. 69.
Sozom.
lib. 9.
cap. 35.
Aug. de
Symb. de
Catech.
lib. 1.
cap. 6.

Sozom.
trip. hister.
lib. 9.
cap. 35.

pable of re-admission into Her; and under that pretence many did separate themselves, which made way to the Schisme of the *Novatians*. It was therefore found expedient, for avoiding of scandal accrewing to many from *publick confessions*, to change the same into *private* ones; and to that purpose it was decreed, that out of their many Pastors, they should choose one of a good Conversation, a prudent Person, and capable of a secret to whom that charge should be committed; from thence came the *Penitentiaries*: Howbeit this change happened only at the beginning in the *Greek Church*; for the *Western Church* retained the Custome of *publick confession*, until the time of *Leo Bishop of Rome*, about the Year 450. Finally, whereas *publick confession* was only of more notorious and enormous Crimes, the same being once changed into *particular*, they began to recommend it to practice, exhorting the People to confess their very least escapes and defects, (from the beam to the mote:) and that more frequently then they were well able to do. Now this *confession* was not of *Divine Right*, nor did Antiquity ever believe it to be such; for afterwards, to wit, about the Year 396. upon occasion of a scandal arising from it,

It was abolished by *Nestorius* Bishop of *Constantinople*; that which he would never have attempted, had they believed that it was of *Divine Institution*: Neither did it consist in a scrupulous enumeration of all *thoughts, words, and actions*, which might be accounted faulty; for in the Church of *Constantinople*, which was one of the most populous amongst them, there was of the whole *Clergy* but one only Person, whose charge it was to receive *Confessions*, which had not been sufficient for so great a multitude, had every one been obliged to repair to confession, and to render a particular account of all his actions: It was not therefore judged *needful* for obtaining of *remission of sin*, but *useful* for instruction of the ignorant, for consolation to the afflicted, for reforming of sinners, for resolving of such difficulties as might ripen into a case of Conscience, and (lastly) for counsel to the perplexed.

Authors of the same Age make mention *Cypr. lib.* also of certain *Virgins*, who consecrated *1. Ep. 9.* themselves to God; whereof this is the *& 11.* original: The then reigning Persecutions obliged *Christians* to involve themselves as little as might be, in the affairs of the World. Now for as much as the liberty of that Profession is frequently fetter'd and

and infringed with the incumbrances which attend a *married state*, there were many *Virgins*, who with the concurrent advice and consent of their Parents, resolved to live in *perpetual continency*, and to joyn themselves with greater strictness then ordinary to Jesus Christ: They presented themselves therefore to the Church, who with Solemn Prayer recommended them to God, and the care of the Poor to them, whom they were to succour in their sickness, and relieve in their necessities; for it was unto such deeds of charity that they devoted themselves. But as touching the Vow of *Celibacy*, it was in their own liberty to relinquish that condition, when ever it seemed good to them; and in case they conceived that they could serve God with greater integrity in a state of *Marriage*, than in that of *Virginity*; the Vows of *Continency* also were not as yet esteem'd *irrevocable*.

We have said that they carried the *Eucharist* to the *Sick*, and that they administered the same afterwards even to little *Children*; but for as much as those, either through infirmity of Body, or through tenderness of years, could not conveniently receive the *Cup*, they therefore sometimes
dipped

dipped the *Bread in the Wine*, that so they might receive the *whole Sacrament entire*; for the People, both Men and Women, did promiscuously communicate under *both Signes*: Now albeit this expedient of *soaking*, or dipping the *Bread in the Wine*, was never practised but in such extraordinary cases; yet notwithstanding many affected to make it a *general custome*, introducing it into the *ordinary communion* of the Church; of which usage some Tracts were continued in after time, as we shall shew in its proper place.

Anno 300. &c.

ABOUT the Year 300. and afterwards, there were many *Ceremonies* introduced; *Persecution* continued even til then. Now, behold *Emperours*, who submit their Scepters to Christ's Sheep-hook, and throw their Crowns at the Foot of his Cross: The Church sprung out of the Ashes of her own Children, as yet of a sanguine complexion, is received into favour with the great *Constantine*, and hence forth reposing her self under the shade of his Lawrel, doth (as it were) *renew her youth*: she is removed from the Wilderness into Cities, from Caves into Palaces,
from

from Deserts into Churches, and from poverty into plenty and pompous abundance.

This prosperous change produced divers effects; People repaired to the Church in crowds: But yet the simplicity of *Christianity* did dis-relish many, who had still before their Eyes the pomp and magnificence of *Paganisme*: they therefore judg'd it necessary to re-attire *Religion* with the more splendid and ornamental *Ceremonies*, to the end that through the splendour of her Ornaments she might become the more august and acceptable; and like as they had done formerly, in compliance with *Jews* and *Gentiles*, whose only talk was of *Sacrifices*; our *Christians* gave the *Supper*, the Title of *Sacrifice*; and the *Table*, the Name of *Altar*. Howbeit, the Language used then, was not meant in that sense, which was put upon it afterwards; for when ever they mention the *Altar*, they understand the *Table*, which was placed in the midst of the Assembly, whereupon they laid the *Offerings* that were presented by the Faithful. And thus they explain themselves, when they speak of the *Eucharist*.

Now, one of the first occupations that Christians, under their respite from per-

Euseb.
Greg.
Nyssen.
Concil.
Nicen.
*de tabulis
sacris.*

persecution, busied themselves in, was this: The Bodies of many of their *Martyrs* were buried in the wide open Fields, or else exposed to the High-ways, and their Graves covered with filth and nastiness; they began therefore to drag their Bodies out of the places where they were interred, and to transport them into Cities, in order to a more honourable Sepulture; which transportation was performed with some solemnity, the whole Church assisting thereat, with *Singing of Psalms*, the Coffin covered with a rich Cloath; after that, they inter'd the Body under the *Communion-Table*; (for the custome of *Ambros. lib. 10 Epist. 85.* laying them upon the Altar was not as yet practised;) This zeal flamed yet further, even to a research after the *Bones of the antient Prophets*, to which notwithstanding they yielded no kind of *adoration*.

The building & beautifying of *Churches* was another product of this peace, which with *solemn Prayer*, they devoutly consecrated to God; whereunto *Superstition* did in after times add the *Ceremonies of Consecration*.

Now we must know, that the *Infidels* endeavoured what they could to abolish the memory of *Christ's Sepulchre*, which was

in *Jerusalem*, heaping dust and dung upon it; and built in the same place the Temple of *Venus*, wherein they sacrificed: The devotion of this Emperor *Constantine*, was such, as that he demolished those execrable Monuments; and instead of them, caused a sumptuous Temple to be built in the very same place where the Sepulchre of Christ was; He built another upon the Mount of *Olives*; and a third in *Bethlehem*.

At that time *Palestina*, being purged from Idols, many *Christians* prompted by a pious curiosity, travelled to those places which had been ennobled with the presence and miracles of the Son of God; especially with a purpose to see the Sepulchre wherein he was laid: But this same repairing to *Jerusalem*, being afterwards reckoned matter of *Religion*, that error was suppressed by the most eminent Doctors of this Age.

It was in this Journey that *Helena* the Mother of *Constantine* found (as they say) the true Cross, and the very Nails with which our Lord was fastened thereunto: and however the History be suspected, yet is it therein attested that *Constantine* caused one of those same Nails to be put in

Greg.
Nyssen.
Epist. de
euntib.
Hyeroso-
lym.
Hierong.

to the Bit of his Horses Bridle; thus fitting the Relique for his Horse's Mouth, he shewed that he meant nothing less than to kiss it with his own; Nor did *Helena* herself (the supposed Inventress) ever adore the wood of the Cross, as one of the Fathers of the same Age hath observed.

Ambros.

We must here remember, that the Primitive Christians had no other Cross than the bare Sign of it, which they formed in the Air: Now they report, that *Constantine*, whilst as yet interpendent and wavering between *Paganisme*, and the *Christian* Profession, saw one day in the Firmament, a Cross, with these words: *In this Sign thou shalt overcome*: The import of which device may best appear from the practice and procedure of *Constantine* himself, who in memory of that Vision, caused the form of the Cross to be made in his own Standard, having above upon the top of it the two first Letters * of Christs Name, as is to be seen in ancient Meddals at this day: The Sign then by which he overcame, was the Name, not the naked Cross of Jesus Christ: He caused also his own Statue to be erected with this Sign, which he likewise ordered to be formed upon his Monies, and painted upon his Ensigns, and

In hoc signo vinces.

* X.P.

A Treatise of

the Armour of his Shouldiers: But we must note, that for a long time after, there was not any *Cross* received into *Churches*.

Christians, during the persecution, frequently met together in private, and by Night. This Custome, notwithstanding the emergent Peace, they still retained; whence we read that *Constantine* continued the *sacred-Vigils*, even till broad Day-light, and caused big Tapers and Torches to be lighted up throughout the whole City, for their more commodious intercourse in going & coming in the Night; as Lamps also in their Meeting-places, to give light to all there present; the Office of lighting of which belonged to the *Acolytes*; One of the principal *Vigils* or *Eves* of the Year, was that of the Night immediatly preceding *Easter*, observed in Memory of the *Resurrection* of Christ; for they passed the whole Night without sleep, as watching for that Morning-hour wherein our Lord rose again from the Dead: Those *Vigils* and *Tapers* were hitherto used without any Superstition.

Behold here another sequel of what was practised in the times of persecution. Many Christians, that they might shun that tempest, retired unto Deserts, and hid themselves

Euseb.
lib. 4. de
vita Con-
stant.
Epipha.
lib. 3.

selves in solitary places; whence it came to pass that Persecution ceasing, that solitude, being with several become habituated, and customary, they confined themselves thereunto, and spent the remainder of their Days therein; whether because of the inveteracy of such a manner of life, or for that the plainness hereof did better suit with them, than the dinning noise of Cities; or lastly, because they suspected a return of the old storm: But others there were acted with such a desire of imitating and following of them, that there were many, who even in the midst of the great calm and quiet of the Church, began to affect a solitary life. Thus did that become *voluntary*, and matter of choice, which by reason of the Persecution was before that *compulsory*, and matter of constraint: Hence the original of a *Monastick* Sozom. lib. 1. life, whose first foundation was about the same time laid in Egypt by *Antonius*; cap. 13. afterwards, it was extended to *Syria*, by *Hilarion*; to *Armenia*, by *Eustachius* Bishop of *Sebastia*; to *Greece*, by *S. Basile*; and to *Italy*, by *S. Ambrose*: Now though it be too true, that many superstitious observances did accompany this piece of Innovation, insomuch, that Men suffered their Hair to

Epipha.
lib. 3.
hæres. 80.

grow to the length of that of Women) yet was this *Monastick* profession quite another thing, than what it is at present; for such as in those Days devoted themselves thereunto, were not tyed to it by *vow*, observed no nice distinction of *meats* or *habits*, hunted not after *merit*, nor once believed thereby to attain unto that *perfection* which is attributed to it at this day: and it is further remarkable, that the first *Monks* were *Lay-men*, not capable of any *Ecclesiastical Function*; that they maintained themselves upon their own hand-labor, and not in a *mendicant* or *precarious* way; and finally, that they *married*, many of them having *Wives* and *Children*; for *marriage* was in them accounted lawful, which at this day would seem monstrous, in persons of the like profession.

Athanas.
Epist. ad
Dracon.

Anno 320. &c.

Together with a *Monastick* Life, the *Rules of Abstinency* entered, which were soon after received into the Church; till which time *Fasts* were free and *arbitrary*; the *Montanists* being the only Persons who affected to enact *Laws*, and prescribe *Forms* therein; and it is observable, that they

they urged the same reasons, and used the same terms that the Church of Rome doth at this day; but those Antiquity condemned, maintaining the free unrestrained liberty of Fasts, till about the year 320. About this time, in regard the profession of Monks ought to consist in a more strict manner of life, than that of others, they imposed Laws upon them, more especially regulating their days, and manner of Fasting, which Laws passed from the Monks to the Clergy, from the Clergy to the whole Church: Now howbeit it be true, that many held abstinence for a kind of perfection, and others reckoned it a thing necessary and meritorious; yet notwithstanding, the Law-givers themselves, the Councils likewise, and the most eminent Writers of that Age, when they declare the sense of the Church therein, affirm that Fasts are matters arbitrary, that they appointed certain particular times of Fasting, only for order sake; that the reason why some certain meats were forbidden, was only to the end, that by such austerity, they might be the better disposed for the service of God; that some being permitted to eat flesh, and others prohibited; namely such as might by eating scandalize others, that prohibition

Tertul.
contra
Pſychicos.

Hieron.
Epist. ad
Marcel.
Idem in
Epist. ad
Galat.
cap. 4.
Sozom.
lib. 3.
cap. 13.
Gang.
synod.
cap. 2.

Sozom.
lib. 1.
cap. 11.

Chrylost.
Serm de
Fejun.
Theo-
phil.
Alex.
in Epist.
Epipha.
in com-
pend doct.

Socrat.
lib. 5.
cap. 22.
Ambros.
lib. de
Elia &
Iejan.
cap. 10.
& in E-
pist. ad
Roman.
cap. 14.
Basil.
Hom. 2. de
Fejun.
Epipha.
Hares. 73. see.

bition was not as yet framed under pain of a mortal sin or damnation; and in effect, during the Fast of *Lent*, the Church refrained, not only from *Flesh*, but from *Wine* also; which yet many authorize by the example of the *Nazarites*; and consequently this were to urge a rigid *Judaical* observance. But in brief, the diversity observed in those days, in point of *Fasting*, is considerable; for some abstain'd only from the flesh of *Land-beasts*, but did eat of *Birds*; others refrained even from *Bread*; others again would not tast any fruit coming of *Trees*. As touching the times; from *Easter* till *Whitsuntide*, there was not any one *Fast day*: In *Greece*, and *Alexandria*, *Lent* continued *six weeks*; at *Rome*, only *three*; moreover, there were two *Days* in every week, whereupon they did not fast at all, to wit, *Saturday*, and the *Sabbath-Day*: In other places this *Fast* lasted but *five* or *six days*; in some Churches, it was *alternative* and interchangeable, they fasting only *one week* in *two*: now the very diversity used in such observances was a proof of their *indifferency*, which yet was afterwards turned into a *necessity*; and what progress it made, we shall quickly

Anno 325.

LET us in the mean time consider what passed in the grand Council of *Nice*, which afforded many Constitutions subservient to the sequel of this History. That they might the better preserve a due union amongst the many Churches dispersed into so many several places, they found it expedient to reduce them all under certain General *Precinēs*; to which purpose they settled *Metropolitans* in the more eminent Cities; each of whom ought to supervise the Churches within his own respective Jurisdiction: Thus the Bishop of *Alexandria* was entrusted with those of *Egypt*, *Lybia*, and generally of all *Affrique*: the Bishop of *Rome* with the neighbouring Churches, and afterwards with all those of the *West*: those of *Antioch* and *Jerusalem*, with the adjoyning Provinces: This pre-eminency was conferr'd upon them, by reason of the dignity of those Cities wherein they exercised their several Episcopacies; Insomuch that *Rome* being the capital City of the Empire, the Bishop thereof did hereupon challenge *precedency* to all the rest, notwithstanding he held his
own

Concil.
Nicen.
Can. 6.
& 7.

Concil.
Chalced.
Can. 28.

own Diocess and Jurisdiction apart by himself. The institution of those *Patriarchs* founded only upon *Custom*, this Council authorized by *Decree*, whereby they ordained that that Order should be continued, consulting therein the maintaining of that dignity to the *Metropolitan*, which they had acquired by *Custom*. To those four, a fifth was added afterwards, namely he of *Constantinople*, for as much as that City was the Imperial Seat; and the Council of *Chalcedon* held about the year 450. decreed that he should hold the *second* place, as being Bishop of *New-Rome*; that the Bishop of *Rome* should have the *precedency*, that being the Capital City; but that the Bishop of *Constantinople* should enjoy the same (respective) *primacy*, and equal *Prerogatives*, for as much as that City had the same Senate, the same *Badges* of honourary, and equal *Rites* and *Privileges* with *old Rome*, which we here remark by way of anticipation, since it will be needfull that we mention it hereafter. In the mean time we must note, that in this and succeeding Ages many general Councils were held, wherein the Bishop of *Rome* was never President; proof sufficient that the other *Metropolitans* did not acknowledge

ledge him for their *Superiour*: that the name of *Pope* was common to all *Bishops*, as appears by divers writings of those times; whence it is, that amongst *Grecians* and *Germaines* to this day, *Priests* are called *Popes*; that is to say, *Fathers*, according to the ancient signification of the name; that all the *Patriarchal Churches*, as having been dignified with the Residence of the *Apostles* themselves, were named *Apostolical*, *Sozom.* which Title that of *Rome* hath ever since *lib. 1.* retained, though common to her with the *cap. 16.* rest; for we must know, that the Chair of *Antioch*, in that *St. Peter* resided there, and that of *Jerusalem* possessed by *S. James*, were entitled *Apostolick Seats*, as well as that of *Rome*.

This Council of *Nice* determined the difference concerning the Feast of *Easter*, and Decreed, that all the Churches should Celebrate the same, upon one and the same Day, namely the *Sabbath-Day* after the full Moon (or middle) of *March*. Now for as much as the use of *Ephemerides* was not so common, as it is at this day, and *Astrology* was best known in *Egypt*, they therefore gave it in charge to the Bishop of *Alexandria*, that he should yearly publish to the other Churches, the time of *Easter-Feast*,
by

*Epistola
Paschales*

by expresse Letters, which were by them tearmed *Paschal Epistles*; and afterwards for the same purpose the *Golden Number* was invented, howbeit in the judgment of many *Mathematicians*, there be frequent abuses in that Calculation.

*Decret.
dist. 26.
Can. Cæ-
nomar-
tens.
Euseb.
lib. 4.
cap. 23.
Concil.
Ancy.*

In the same Council there was a Question moved, touching the *Celibacy*, or the unmarried state of *Ecclesiastical Persons*, which many affected to introduce: Certain it is, that till then, *marriage* was ever reckoned allowable in persons of that capacity, only some few there were, who soon after the death of the Apostles, began to reject the same; which yet was no sooner by them attempted, than suppressed: But about the year 308. in some *Provincial Councils*, the first *Laws* touching *Celibacy* were enacted, whereof this was the Form: They demanded of such as desired to be prefer'd to any *Ecclesiastick charge*, whether they would refrain from marriage or not; if they answered yes, they were never afterwards permitted to marry; but in case they replied no, they allowed, that after their Election, they might marry; but then the Election, was for some time defer'd, to the end, that if possible, they might

finde

find out some or other who could content himself to live unmarried: Now this they did, not that they thought *marriage* was inconsistent with the *Clergy*, but because of the *poverty* of the Churches, as not having means sufficient for the maintenance of the Families of their Pastours: and thus they passed to a peremptory prohibition of the same, to the end, that Church goods might not be distributed amongst their Wives and Children, or else lest natural affection to their own flesh and blood, might happily hinder or interfere with the functions of their charge: This is the only account, by their own confession, which their Legislators could ever give hereof, which yet hath hitherto been judg'd impertinent, since that by the same reason it would follow, that all who have Parents or Brothers, &c. should thereupon be incapable of any Ecclesiastick charge or office: Now those prejudications were transfer'd from particular Synods, to that general one of *Nice*; wherein it was debated whether it were convenient to oblige Church-men to abstinence from marriage; most votes carried it in the affirmative; but *Paphnutius*, a Person of great renown, and a sufferer for

Leo.
Novel. 2.

Heb. 13.4

2020m.

lib. I. cap.

I. & II.

Hieron.

lib. I. con-

tra Iovin.

Ocean.

bist. tri-

part. lib. 6.

cap. 14.

Niceph.

lib. II

cap. 19.

Greg. in

orat. de

obit. casar

& Gorg.

Athanas.

in Epist.

ad Dra-

cant.

for the Gospel, (one who was never married) standing up, opposed that determination, judging according to Scripture, that *marriage is honourable in all*: His opinion prevailed, and was approved of by the whole Assembly, which yet decreed, that such as were received already into the number of the Clergy, being as yet unmarried, should not marry at all. This Decree was not founded upon any Law, but upon *custome* only, and that not universally received; for after this Council many famous Bishops married: St. Hilary, Gregory Nyssene, Gregory Nazianzen, the Father of St. Basil the great, and a great many more Ecclesiasticks, were married during their Episcopacy; howbeit there be many, who so much magnify Celibacy, as that they obtrude it for a thing necessary.

Anno 350. &c.

IF we proceed a little further, we shall meet with a new tearm in the *Latine* Church, whereof yet the sense hath been changed: The Sermon being finished, they celebrated the *Eucharist*: But now there were three sorts of Persons, who were

were not permitted to be present at that action, namely, the *Catechumenes*, who were not as yet sufficiently instructed in the mysteries of Religion; the *Penitents*, who were not as yet received into the peace of the Church; and (*Daimoniacks*) such as were possessed with Devils: Sermon ended, the Deacon intimated to all such, that it behoved them to withdraw, dismissing them in these terms, *Ite missa est*; which word (being only *valedictory*) signified the *Conge*, or solemn leave taken of them; and was no wise understood in that sense, which is at this day put upon it: In succeeding Ages, all the *publick Exercises* of the Church, were called *Masses*, because they were all concluded with an Orison, immediatly following upon the *Missa*; that is to say, the *Conge* (or *Valediction*.)

Anno 370. &c.

YET was not this tearm so dangerous, as the new *Rhetorick*, which they begun soon after to display. The Church celebrated the memorial of the Saints, by a simple recital of their virtues, and by exhorting of every one to an imitation thereof.

Nazianz.
orat. 1. in
Julian.

Nazianz.
orat. 2. in
Julian.

thereof: To those *Panegyricks*, they added the Ornaments of Language; the great Orators, with whom the Chairs were then well furnished, producing what ever the Rules of Eloquence to them suggested; Thus about the Year 370. in the Commemoration of the *Martyrs*, they began to use *Prosopopeias* and *Apostrophees*: one of them declaims in this manner, *Hear yee People, yee that live already, and yee that are as yet unborn; hear likewise thou Soul of great Constantine, if so be there be any sense in thee, &c. for* (saith he) *I am constrained to bespeak him, just as if he were present, and as if he were one of the Auditory*: The same Author, in the second Oration which he makes upon the same subject, directs his Speech to the Soul of *Julian* the Apostate, which yet he believed to be in Hell. There is then a vast difference between those oratorious *Apostrophees*, and the *Invocation of Saints*; a *Figure of Rhetorick*, and an act of worship; and yet was this strain of Oratory a prelude to a gross ensuing abuse; for after this example did the ignorant People begin by little and little to address their requests to *Saints departed*, as if their rude dialect or meaning had been to them

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intelligible: But we must remark, that neither then nor for a long time after was the *Invocation of Saints* practised in the Church; but on the contrary, this superstitious Brat hatcht by (the cacozealous fervour of) a few private Persons; was condemned (as illegitimate) by the Doctors of that age, who teach that the *Saints* are indeed advanced to true honour and rest in glory, but yet ought not to be by us magnified beyond *what is convenient*; that the Sacred *Virgin* was never intended for an object of adoration, but that the luxurious honour to her ascribed; did proceed from some superstitious Females, (*silly Women*) accomplices with such as in *Jeremiah's* time worshipped the *Queen of Heaven*; that the comparison made by those who urge the example of Kings, to whom addressees are usually made by the intervention of Courtiers or Officers, is altogether impertinent; like as some Hereticks of those times, especially in the Province of *Phrygia*, had their recourse to God by the mediation of *Angels*, having amongst them the Oratories of St. *Michael*; this *Invocation of Angels* was also condemned of Heresie, by the Council of *Laodicea*, held about the year 368.

Epiphani
heres. 78.
79.

Concil.
Laodic.
apud Theod.
ed. in E-
pist. ad
Coloss.
cap. 2.

E

In

In those times many Persons, what through curiosity, what through zeal, resorted to the places where the more eminent *Martyrs* were inter'd; for we have seen how carefull the Church was in collecting of their Bones, yea in transporting them from remote places, and disposing of them to magnificent Sepulchres: It was a meer natural affection that prompted every one with a curious desire to see those Bodies which were sometime the Temples of the holy Ghost; this is the reason why *St. Chrysostome* said; I esteem of the City of Rome, not because of the Pillars of Marble, but because of the Pillars of the Church therein the Bodies of *St. Peter* (supposed to have been there) and *St. Paul*; who can afford me at present the favour of being stretched out all along upon the Body of *St. Paul*? Of being nailed to his Sepulchre? Of beholding the dust of that Body which bore the marks of the Lord *Jesus*, and that mouth by which *Christ* himself spoke? I covet to see the Sepulchre wherein is inclosed that armour of righteousness, that armour of light, those members which still live, and were dead whilst living. I covet to see those Chains, those bonds, &c. The intent then of those visits, was, that they might be confirmed in
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Chrysost.
hom. 22.
in Rom.
hom. 8.
in Ephes.

the same Faith for which those Martyrs suffered, that so they might have part in the same Resurrection, and this they besought God for by Prayer, poured out over their Sepulchres. Now those places became the more famous, by reason of a rumour spread, that *miracles* were wrought by their means; for *Arrianisme* being then become very general, it is possible that God might at that time have confirmed by *miracles*, the Orthodox Faith: Howbeit so it was, that this perswasion drew the People to those Sepulchres, but Superstition at the same time followed thereupon; for then began the belief, that there was a kinde of *Divine vertue* subjected in those *Reliques*, prevalent against the maladies of the Soule, as well as those of the Body: It was generally believed that the Bodies of the Saints were as so many *tutelary Guardians* and Fortresses to the Cities wherein they were kept, in so much that every one coveted to have some of them; and for this very reason they began to transport them from one place to another; The common People spent the *Vigils* (or *Wakes*) in the *cemeteries* of the Martyrs; thither they carried Victuals, that they might be thereby sanctified; yea, they

Basil in
40. Mart.
tyr. Basila
August.
Ambros.

lighted up Tapers in broad Day light, in token (said they) of joy and triumph: But we must likewise note, that all those were the procedures of private Persons only, and no wise approved of by the Church; true it is, the Bishops were constrained by the prevailing multitude, to connive at those abuses, whereof yet they acknowledged the enormity: This toleration nevertheless did not forestall their utmost endeavour, for stopping of that torrent; for at the same time, both Doctors and Councils condemned those extravagancies, prohibited the lighting up of Torches in honour of the *Martyrs*, interdicted Vigils, repressed those who carried victuals to their Sepulchres, as having derived that custome from *Paganisme*, and taught that the Reliques of Saints ought to be buried, and not transported from place to place; that the custome of swearing by the Reliques of the Dead was purely *Paganish*, and that many built Sepulchres for Martyrs, meerly out of vain frivolous dreams.

Aug. *E-*
pist. 119.
Concil.
Elibert.
c. 34.
& 35.

Aug. *de*
Morib.
Eccles.
Cathol.
cap. 34.
Cypr.
lib. 10.
Contra
Iul.
Concil.
Carthag.
S. cap. 14.
Hieron.
contra Vi-
gilant.

Anno 380. &c.

THe original of praying for the dead, we have seen in the former age; come we now to view the *growth*, and *progress* of the same: This custom, sprung originally from a natural affection in the surviving, was at length received into the Church, and in after time continued therein. The Emperour *Constantine* being dead, all the People prayed for his *Soul*; but as we have already noted, those Prayers were made in a sense quite other than at present; for all the Fathers of the first ages, were of an opinion, which is at this day rejected by the Church of *Rome*, namely, that the Souls of the righteous are reserved in a *common Receptacle* until the Resurrection; and upon this supposition they ground their praying for the dead: Now for these reasons did the Church pray for them, viz. 1. To the end, God might please to glorify them in due time, hastening their Resurrection. 2. To the end, the Judge might upon the last day be propitious to them, and not deal with them in rigour. 3. It is remarkable, that they prayed even for the *Patriarchs*, for

Euseb. de
vita Con-
stant. lib.
4. cap. 7.

Ambros.
orat. de
Valent.
Chrysost.
hom. 23.
in matth.
Epiphan.
heres 75.
Chrysost.
Liturg. in
matth.
hom. 32.

the Prophets, for the Evangelists, for the Apostles, for the Martyrs, yea, and for the Virgin Mary, whom yet they believed not to be in Purgatory; but their end herein was, that it might please God to increase their glory; whence we must note by the way, how far they were from praying to the Saints, since that they prayed for them; and the truth is, antiquity informeth us, that one of the main reasons why they prayed for them, was, that they might by so doing distinguish them from Christ, whom none prayeth for, but all pray to.

Epipha.
heres 75.

Chrysost.
Serm. 3.
ad Phil.
hom. 69.

4. But which is yet more strange, they went so far as to pray for the very damned; to the end they might procure for them (said they) some *allay and mitigation of their pain*; for, in as much as misguided zeal is no where bounded, they affected to extend their charity, even as far as Hell it self, being strongly opiniated that the Prayers of the Church in the behalf of the damned, might be available for *qualifying and asswaging of their torments*, and rendering of their internal state more supportable; thus did they inconsiderately kindle *strange fire* upon the Altar, and made their censors smook through the superstitious flames of a preposterous devotion.

Id. Serm.
41. ad Co-
rinth. hom.
61. & in
Joian.
hom. 21.

Aug. En-
chyrid.
cap. 110,

But

But, behold an innovation of a lamentable sequel: The primitive *Christians* had not as yet received any *Images*; this the *Pagans* upbraided them with, as a notorious defect: The Church had condemned the *Gnosticks*, famous Hereticks who used *Images*, even that of Christ himself; *Eusebius* saith in his Ecclesiastical History, that this usage was derived from *Pagans*, who were accustomed to honour the memory of their Deliverers with Portraits and Images; which, that they might cloath their Idolatry with a specious pretext, they yet further alledged to be as so many *Books* representing Divine things: The Emperour *Constantine* caused the *Image* of the good *Shepherd* to be made, but not with any intent of having it placed in a Church: The Statue of *Daniel* in Brass was also erected in the middle of the Market-place of *Constantinople*: The same Historian *Eusebius* writing to the Emperess *Constance*, tells her that *Christ*, even as he is *Man*, cannot be represented by the Penfil: True it is, at the same time there was a Statue shewen in *Cesarea*, which they said was that of *Jesus Christ*, erected before that in a private House, where the Woman was cured of the bloody flux, mentioned in the

Go-

Origen.

contra
Gels.

I. en. lib.

I. cap. 14.

Epipha.

heres. 37.

Euseb.

Hist. Ec-

cles. lib. 7.

cap. 37.

Athanaf.

Euseb.

Euseb. ad

Constant.

lib. 3. cap.

3. & 48.

Euseb.

Niceph.
lib. 1. cap.
40. &
lib. 2.
cap. 37.
Sozom.
lib. 5.
cap. 20.

Greg.
Nyssen.

Aug. de
Consens.
Evang.
lib. 1.
cap. 10.
Basil O-
rat. in
S. Barth.

Nyssen.
orat. in
Theod.

Gospel, was also represented; and from that Statue undoubtedly the Portrait of Jesus Christ in *Nicephorus* was drawn, and afterwards imitated by Statuaries and Painters. Now for as much as *Julian* the Apostate had caused it to be defaced, and the *Pagans*, in despite to Christ, had broken it into pieces; the Christians recollected all the fragments, and placed them in the Church. But about the year 380. they began to embellish the Churches, wherein they assembled, with *Pictures*, whereby they represented the sufferings of the *Martyrs*, rendering them more palpable and affective to the beholders; as also some *Scripture-Histories*, as *Abraham's Sacrifice*, *Christ's Miracles*, &c. And for as much as the *Agapes* or *Feasts* of their *Assemblies*, were as yet practised by Christians, the objects there presented before their Eyes, were of use to prevent intemperancy: We must therefore remark, that those *Images* were only *Historical*, (serving for commemoration only) not for *veneration*: Likewise, that the same were no other than plain *Pictures*: For *Statues* were not received into Churches, till a long time after: But briefly, that which was most remarkable herein, was the op-
poli

position then banded up against this novelty, there having been even Councils, which expressly prohibited the use of Pictures in the Church. Moreover, such was the Devotion of many, even after this innovation, that they would not endure any Image in their Churches: Epiphanius, one of the most famous Men of those times, relates this passage, that being in a certain Village in Palestine, he observed at the Church-entry a painted Cloath, having like the Picture of Christ, or some Saint upon it; Now when that I beheld (saith he) that they had as it were, under colour of Scripture-authority, placed the Image of a Man, in the Church of Christ, I cut that Cloth, and counselled them much rather to wrap up the dead Corps of some poor Person therein.

Concil.
Elibarr.
cap. 36.

Epipha.
Epist. ad
Johan.
Patriarc.
Hieroso-
lym.

Anno 386.

THe Celibacy of Ecclesiasticks was hitherto used, more through private devotion, than by vertue of any publick suffrage, and determination of the Church: But about the Year 386. Syricius Bishop of Rome, was the first that did by publick Decree (provided there be nothing of

Distina.

of

Synod.
Turon.
2. cap. 18.
Salvian.
lib. 5. de
Provid.

of forgery in the case) prohibit marriage to the *Clergy* of the Churches within his Jurisdiction; howbeit this was not universally observed, for even till the year 950. we finde in the Catalogue of History throughout all the Provinces of Europe, a great number of Ecclesiastick Persons married; famous Doctors impugning the Law of Celibacy; and, which is yet more, Roman Bishops descended of Ecclesiastical Parents, who were married even during their Clerkship, as was Boniface I. Felix III. and Gelasius I. thus many Ages passed before that this Decree was received.

Anno 400. &c.

Aug. ad
Januar.
Epist.
119. cap.
19.

WE now enter upon that time whereof St. *Augustine* complained, saying, that it was so universally stuffed with Ceremonial Observances, that the condition of the *Jews* living under the servile Yoke of the Law, was much more supportable, (than that of Christians under the Gospel) as we shall see in good part. Howbeit we shall omit divers Rites introduced in the fifth age, which were never approved of by the Church of Rome; as the burning of the superplus and remainder of

of the Sacrament, after that all had communicated; the tending of the Sacrament to new married couples, to be by them joyntly received at home in their own Houses; the thrusting of the same into the mouth of the dead, a most prophane abuse! We shall likewise forbear to mention all those innovations, which having been commenced before, were continued in after time; and shall only note the progress of the same, and the rise of such as followed thereupon, each according to the order of time, wherein they began to appear.

Conc'l.
Carthag.
3.

As therefore we have already seen in what respect Primitive Antiquity prayed for the dead, in like manner we must know what was the intent of the *Vigils*, which ensued upon that usage. It was an ancient custome, that as soon as any one had given up the Ghost, they called some Ecclesiastick Persons, who spent the whole night with the friends of the dead, entertaining them with some serious and seasonable discourses, grounded upon the Word of God, for their instruction and comfort: To this purpose they sung also *Psalms*, disposed by way of *Antiphonies*, or *Versicles*, interchangeably answering one ano-

another; and recommended the departed Soul to God, to the end, that pardoning its sins, he would vouchsafe to preserve it from Hell, and eternal Death; Judge it in mercy upon the last day, and give to its Body a glorious Resurrection; but never to the end that he might deliver it out of *Purgatory*, though that be the consequence drawn from thence at this day; and indeed the *Greek Church Prayeth for the Dead*, which yet never believed a *Purgatory*.

To those Funeral acts another Ceremony was added; It was a *Pagan* custome, that their Champions who had won the prize in wraffling, were conducted to their Houses with Songs of Triumph, and burning Torches, in token of honour and congratulation; this our Christians applied to their dead, as those, who after that they had fought the good fight, had finished their course, and obtained the Crown of Glory: They then inter'd them with singing of *Psalms*, by way of thanksgiving to God, and consolation to the surviving; as also with lighted Tapers, in honour of the burial of the deceased; for the reason of that Ceremony is thus expressed by *S. Chrysostome*, who lived in the
begin-

beginning of this Age. Tell me, what mean the Lamps lighted up at Funerals? Chrysoft. Sermon 4. ad H. b. Is it not because we accompany the dead, as so many magnanimous Champions. What mean the Hymns? Is it not because we glorify God, and render thanks to him, for that he hath already crowned the defunct, delivering him from all his toile and dolour? Is it not, for this very end, that we sing Psalms and Hymns? And why callest thou upon the Priests and Singing-men? Is it not for comfort to thy self, and for honour to the deceased?

The formalities observed by the Church, in the reception of Penitents, were likewise multiplied; which in those Days were thus practised: When any one, who had incur'd excommunication, petitioned that he might be released from that censure, Concil. Arauf. Concil. Agath. cap. 11. § 37. making protestation of repentance; the Bishop, who had excommunicated him, and twelve Priests with him, repaired to the Church-door, where the Penitent presenting himself cloathed with Sack-cloth, bare-footed, with a dejected countenance, his head covered with ashes, weeping and sighing, implored forgiveness, and promised amendment of life for the future; Then the Bishop taking him by the hand, gave him entrance into the Church, and

admission to the Communion: But in case he did again relapse into any crime, he was no more capable of admission to Penance, but dealt with as one relapsed, so as that they never gave him the Sacrament, save only at the very point of death. Then also were *Crosses* received into Churches, whereas formerly they were only represented upon Money and Military Banners; but held only for meer *memorials of Christs death*, and not for *objects of adoration*: for so do the Christians of those times explain themselves therein: It is further remarkable, that theirs was only the simple form and figure of the Cross, and that the Image of the *Crucifix* was not received into the Church, till a long time after.

Aug. de
Civit.

Dei lib.
10. cap.

12.
Chrysoft.

Authors of the same age make mention of a custome, which was afterwards turned into Superstition: As long as the gift of *miracles* was subjected in the Church, she was endowed with an especial vertue of dispossessing and chasing away Devils; but this gift being once antiquated and superseded, they found no better expedient in the case, than to conduct the possessed into the place of publick Assemblies, to the end that the Church might pray for and overcome them;

them; and those Prayers frequently obtained deliverance for those poor *Demoniacs*: But they afterwards constituted *Exorcists*, under the notion of an *Office*, to whom they attributed *Jurisdiction over Devils*, empowering them to torment, and chase away the same, by vertue of their conjurations.

Now many had hitherto disputed about Origen. the state of *Souls after death*: But Origen, in Exod. hom. 6. who lived about the year 230. and who is in Psal. 36. hom. 3. may well be called the *Origin* of many is in Luc. hom. 14. Errours, seems to have been the first that made way or entrance to the belief of *Purgatory*. This Doctor taught, that all Men, the faithfull as well as the unbelieving, shall pass through that Fire, which shall consume the World upon the last day, after the Resurrection; which opinion was embraced by many, but condemned Ambros. in Psal. 118. by the Church; nor can any thing be urged from hence in favour of *Purgatory*; for that, whereof Origen spake, is not as yet kindled, and is in every respect different from that of the Church of *Rome*: But those controversies touching the condition and mansion of *Souls departed*, beginning to multiply about the year 400. some certain Persons corrupted with the fabulous

fabulous Narratives of Pagans, conceited with them, that they are purged and refined in some place or other, before that ever they be received up into Heaven:

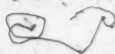
Aug. in
Enchyrid.
cap. 67:
& 69: &
de Civit:
Dei lib:
21: cap: 26

Those discourses were managed by way of *probleme*, and not in form of a positive *assertion*; and in this sense St. *Augustine* writes, and resolves the whole question by *a may be*. Thus the first Doctrine concerning Purgatory was *problematical* only,

not *Dogmatical*, or matter of faith, till a long time after that, as we shall see in its proper place; Nevertheless, for the Readers satisfaction, we shall hear subjoyn the testimony of two Fathers, amongst the many of the first Antiquity; to the end, that it may appear what the belief of the Primitive Church was, touching the state of Souls departed: St. *Justin Martyr*, who lived in the 130. year of our Lord, speaketh of it thus: *After the dissolution of the Body* (saith he) *there is immediately a separation made of the just, and of the unjust: for they are conducted by the Angels, to places worthy of them; namely, the Souls of the just, to Paradise, where they enjoy the society of Angels and Arch-Angels, yea, and the very Face of our Saviour Jesus Christ himself; but those of the unjust to the infernal mansions.*

Justin.
Martyr.
Quest. &
Respons.
ad Ortho-
dox. quest.
75. in re-
spons.

After the dissolution of the Body (saith he) there is immediately a separation made of the just, and of the unjust: for they are conducted by the Angels, to places worthy of them; namely, the Souls of the just, to Paradise, where they enjoy the society of Angels and Arch-Angels, yea, and the very Face of our Saviour Jesus Christ himself; but those of the unjust to the infernal mansions.



mansions. St. Irenæus Bishop of Lyons, in the year 160. The Preachers (saith he) who are the Disciples of the Apostles, affirm, that those who are translated from hence, are transported into Paradise, that being prepared for just Men, and such as have the spirit, the place whither St. Paul was caught up, where he heard things unutterable; and that they should continue there till the consummation and end of the World, seeing incorruption. And thus Erasmus in his animadversions upon that Father observeth, and good reason he had, *De purgatorio nulla mentio*; that there is no mention made by him of Purgatory; justly acknowledging, that that pious Author spoke as one wholly unacquainted with any such Fable; and for this reason, it was ordered by the Expurgatory Index, both of Spain, and of the Low-Countries, that that note of Erasmus should be quite obliterated.

Iren.
lib. 5.
cap 7.

Index
Expurg:
Belgic.
pag. 72:
Index
Expurg:
Hispan c.
pag. 136:

Anno 450. &c.

IT hath been already observed, when, how, and by what degrees the publick Confession of Penitents, was changed into a private one, in the Greek Church only: But about the year 450. the same altera-

F

tion

tion did likewise befall the *Western Churches*, which had ever till then retained the use of publick Confession.

Chrysoft.
in *Matth.*
hom. 47.
Cyril. in
Levitic.
hom. 10.
Aug. *E-*
pist. 80.
& 118.

Christian liberty also in matter of *Fasts*, was maintained, till about this time: The Doctors that flourished in this age, having taught, that Christ never commanded us to imitate his *Fast of forty days*; that *Fasting* is the last and lowest of vertues; that true *Fasting* consists in abstinency from sin; that *Fasting* indeed is commanded in the Scriptures, but as touching the particular days of *Fasting*, nor Christ, nor his Apostles did ever enact any Ordinance; that it is *matter of freedom and indifferency* to fast upon some certain Days; that the choice and distinction of meats is not matter of Religion, &c. We have likewise seen how that *Fasts* were diversly observed, both as to their *time and manner*, and that they abstained not only from *flesh*, but from *Wine* also; and we may yet further observe, how much the *Fasts* of the first differed from those of modern ages, in that the *Lent* of the ancients did ever begin upon the Sabbath, which followed immediately upon that of *Whitsuntide*:

Ambros.
Serm. 34:

But the liberty of the Church herein was through the Laws of new Councils, and mul-

multiplicity of Fasts at length suppressed:
 For Leo I. Bishop of Rome, did about the
 year 460. ordain the observance of four
 Solemn anniversary Fasts; namely, *Lent*;
Whitsuntide, the *seventh*, and *tenth* Months;
 not denying, but that the two last were in
 imitation of *Judaisme*. There be some
 Authors, who speaking of the Fast of the
 four times (or four Weeks of *Ember* or
Imber-days) and of the Institution there-
 of, give this reason for the same: Pope
Gelasius had decreed, that the Ordination
 of Priests and Deacons should be perfor-
 med upon those Days; now for as much
 as that action was after the example of the
 Primitive Church, (*Acts* 13. & 14.) ma-
 naged with Fasting and publick Prayer;
 the Fast of the four times was hereupon
 introduced; and notwithstanding those
 Ordinations were not performed any
 more at that time, yet was the custome of
 of Fasting afterwards continued: In like
 manner, as touching the *Vigils* of Saints,
 the name indeed was retained, but the use
 of them quite changed; for the *Wakes* up-
 on the Night preceding the solemnity of
 any Saint, were turned into *Fasts*, howbeit
 the name of *Vigil* remained. The Fast of
Rogations came to pass soon after, for there

Serm 4.
 de Iejun.
 septimi
 mensis

happening in several places in *Lyonnoise* in France, divers Earth quakes Conflagrations, and many dangers incur'd through wild Beasts; those publick calamities moved *Mamert* Bishop of *Vienne* in *Daulphinoise*, to ordain, that upon some certain Days every year, there should be publick Prayers made with Fasting, and acts of repentance: Thus were the *Rogations* instituted, which reached even to Forreign Provinces, as we shall see streight.

Anno 470. &c.

WE have seen some seeds and beginnings of the *Invocation of Saints*, towards the end of the preceding age. It was not used in the Church, but only amongst some private Persons; and that as yet with some hesitation. They began then to conceive new opinions touching the *Martyrs*, to rely upon their *Intercession*, and to attribute vertue to their *Sepulchres*. *St. Augustine* tells us, that the stronger and better Christians had no such customs, but the weaker sort only, and those too by way of *Indulgence*. This abuse prevailed so much, as that the transportation of Reliques, the resorts of People, the honour

honours conferred upon Saints, which at the beginning were collerable, were now advanced to an excess: The Body of *Chrysostome* being transported to *Niceph.*
Constantinople, the Emperour *Theodosius* lib. 14.
 kneeled down before it, praying it to cap. 43.
 forgive his Parents, who had persecuted it whil'st living: But against this Superstition, the Fathers of this age, like as their Predecessours before them, remonstrate after this manner: *The Souls of the dead* Aug. lib.
intermedle not with the affairs of the living: de cura
The Saints are not our Mediatours: We ap- pro mortuis, cap.
 plaud the Martyrs, as those who have fought 13. &
 in the defence of the truth, and maintained contra
 the purity of the Faith; we worship them not, Parmen.
 build them no Churches, offer them no Sacri- lib. 2. cap.
 fice: But to what purpose then are those so- 8. & de
 lemnities? To the end, that we may thereby Civit. lib.
 glorifie God, because of their victory, and 8. cap 27.
 encourage our selves to follow their example, Cyril.
 that we may share in their Crown and re- contra Jul.
 ward: But that we may attain thereunto, lib. 6.
 must the Saints be invoked? In no wise; but Chrysost.
 we will only implore aid from the true God, Hom. 5. in
 himself, who made them both Men and Mar- Matth.
 tyrs. This then was the Language of the Theodor.
 Church; and we must remember, that in 2 Epist.
 for as much as in the Assembly, before ad Co-
 rinth.

Chrysoft.
in Matth.
Hom. 26.
Cy in E-
pist. ad
Corinth.
Hom. 18.
Cy in 1 ad
Tim. cap. 2
Justin.
Irenæus.
Tertul.

the Communion, they celebrated the memorial of the Saints; St. *Augustine* speaking of that *Commemoration*, informs us, that the names of the *Martyrs* were then rehearsed in rank and order, as the servants of God, who had overcome the World, through the Confession of their Faith, but that they were not *invoked*; which is at this day verified by the more ancient *Liturgies*, and set Forms of publick Prayer and thanksgiving; for the Church prayed for the believing and unbelieving, for Magistrates, for friends and foes, for present and absent, for *Penitents*, for *Demoniacks*, and in general, for the whole World: Now, that they might excite the People to the greater fervency in Prayer, the Pastour used this Exhortation, *Sursum corda*, Lift up your hearts on high, whereunto they gave this only Answer, *Habemus ad Dominum*, We yield them to the Lord; for in the whole action they invoked none other than God.

In this age were likewise introduced (as we have said) *Letanies* or *Rogations* first in the Eastern Church, and afterwards in the Western; the Pestilence at *Constantinople*, and the Earth-quakes at *Lyons* and adjacent places, administering the occasion

fion

sion hereof. From thence they were extended upon the like occurrences, throughout the whole, both East and West; now behold the Form of the same; They digested into certain Articles the publick calamities and necessities, praying for the peace from on high, and the salvation of Souls, for the prosperity of Gods holy Churches, for both Clergy and People, for higher Powers, and the peace of the whole World, for that Province and City, for the fruitfulness of the Earth, for health, for such as were engaged in a journey or voyage, for the sick, for the imprisoned, &c. every one of those Articles being pronounced with a loud voice by the Pastor, the People answered to each thereof, *Kyrie Eleison, Lord have mercy upon us.* They afterwards added other clauses, but the *Invocation of Saints* had no place in Niceph. those *Letanies*: One *Peter Gnapheus*, or *lib. 15.* *Soulon* Patriarch of *Antioch*, was the first *cap. 18.* that soisted the same into the Prayers of the Church, about the year 470. And we must note, that this Person was corrupted with the *Eutychian* Heresie, for which he was condemn'd by the *fifth* General Council; thus did Superstition, which at first was only private, become publick at last; and

and the *Commemoration* of Saints, was changed into *Invocation*; insomuch, that in stead of addressing their discourse to the living, in order to their imitating of the Saints, they now direct it to the Saints in the behalf of the living; howbeit this same *Invocation of Saints* was at the beginning used only by the *Greeks*; for the *Latine Church* received it not till above an hundred and twenty years after, as we shall also see in due time and place.

Anno 490.

L Et us conclude this fifth Century with an observation which offered it self about the same time. It hath been said, that many had at the celebration of the *Eucharist*, introduced the custome of soaked or *dipt Bread*, for the benefit of such as could not use the Cup. This usage was condemned by *Julius Bishop of Rome*, about the year 340. Howbeit in the Church of *Rome*, the Priest doth still dip a moiety of the *Hofte* in the *Wine* of the *Chalice*, adding at the same time, that, this immersion conduceth to eternal life in the receivers: This expedient so generally used, carries in it a demonstrative evidence that

that Antiquity gave the Communion under the two species, chusing much rather in an exigence wherein they could no better order it, to give soak'd or steep'd Bread, then to administer the Sacrament under that only species. Now about the year 440. the *Manichees* who held Wine in abomination, as the *Turks* do at this day, attempted to introduce the *Communion, under one only species*: And whereas there were many in the Church tainted with that heresie, they were discerned by this token, that they made some hesitation about receiving of the Chalice. This superstition was suppressed towards the year 490. by Pope *Gelasius*, who ordained, that they should either receive the Sacrament, whole and entire, or else wholly abstain from and forbear it, conformably to what was decreed by *Leo*, his Predecessour, who impeached of Sacrilege all those who repulse the Cup of redeeming blood; an Ordinance which condemns the *mutilation* of the Sacrament introduced in after-time by the *Romish Church*.

Leo.
Serm.
quad. 4.

Distinct.
2. Canon.
Comperi-
mus.

Anno 500. &c.

WE are now arrived at the year 500. The *Historical* use of *Images* was received into Churches, which was the only use that Christians applyed them to for above an hundred years after their first introduction; but now the People began to degenerate into abuses herein, and *Images* were advanced from *contem- plation* to *veneration*: Many Bishops willing to suppress this *Idolatry*, caused them to be broken into pieces within their several Diocesses, but the popular torrent prevailing over their zeal, this same abomination, inforced by custome, was in fine authorized by those, whose part it was to reform it; but a long time after, as we shall shew in its proper place: Let us take a view of some innovations, which came to pass at the same time.

Anno 528.

AMongst the many other Miracles pra- ctised in the Church, in the time of the Apostles, the *anointing of the sick* was one, by vertue whereof they recovered
bodily

bodily health: Now, howbeit the gift of *Healing* was, together with other Miracles, become antiquated, yet did some Hereticks affect to retain the use of this same *Unction*, though now vacated of its pristine efficacy, addressing it to another end; for, about the year 180. the *Valentinians* anointed their sick with Oile, when ever they perceived them to be under the approach of death, adding thereunto certain Prayers, pretending that the same did conduce to soul-salvation: This superstition found no entertainment, save amongst some certain *Hereticks*, the Church ever having it in detestation: But about the year 528. *Felix IV.* Bishop of *Rome*, instituted *extream Unction*, which was afterwards amplified with Ceremonies, and received in the quality of a *Sacrament*; Now from what source it sprung, is no hard matter to determine.

Irenæus.
lib. 1.
cap. 18.

Anno 535.

TOWARDS the year 535. *Agapet I.* ordained *Processions* before *Easter Feast*, for which they give this goodly reason: For as much, say they, as after the Resurrection of our Lord, the Angels said to the

Petrus de
Natal.

Wo-

Matt. 28.

Women, Tell the Disciples, that he goeth before you into Galilee: Now from this Procession of Easter, those of the Sabbath-Days did afterwards proceed.

Anno 536.

Petrus de
Natal.

Vigilius his Successour, ordained, that those that celebrated the Mass should direct their Faces towards the East; and from thence it came to pass, that Altars for the most part were all turned Eastwards.

Rhenan.
in Terul.
lib. 5.
adver.
Marcion.

To this *Vigilius*, is likewise attributed the *Feast of Purification*, (or *Candlemass*) whereof they give this account; The Pagans were wont, in the beginning of February, to celebrate the Feast of *Proserpina*, with burning Tapers; now, for a diversion from this piece of Pagan-impety, they instituted the same day, and the same thing, in honour of the Virgin *Mary*.

Anno 600.

Corruption was now become universal, and nothing is henceforth to be seen but horreur; we shall only run over the more

more principal. The most notable change that befell Religion, came to pass towards the year 600. This time was very dark; the Sun of Truth over-clouded, and the brightest Stars fell from Heaven: Then was Gregory I. Bishop of Rome, who not only approved of former Innovations, but super-added new ones: They substituted *Saints* in the room of *Gods*, to whom they dedicated *Churches*, *Festivals*, and sacrificing *Priests*; Private superstitions were advanced even to an invoking of them; which *Invocation* was now become publick in the *Latine Church*; for, *Gregory*, entered the *Virgin Mary* into the *Litanies*, and in process of time they acquired the same honour to all the *Saints*.

Whereas formerly there were only plain *Pictures* in Churches, they now erected *Statues* therein; not those of *Saints* only, but likewise those of *Emperours*, howbeit they did not as yet allot thereunto any kind of worship.

The opinion of *Purgatory* heretofore conceived by a few, began now to be confirmed, howbeit their belief was as yet far different from the modern, in the thing; for they held, that (departed) Souls did divers ways expiate their own sins,

fins, by Baths, Ice, Sinks, Hanging in the Air, &c. so doubtfull hitherto was both the place and pain of Purgatory: nor had this Doctrine any other foundation, than the prejudices of *Pagans*, the pretended apparitions of Spirits, and vulgar credulity.

Those perswasions nevertheless travelled with friendship to antiquated Ceremonies, whose scope was the solacing of the dead; They believed also, that the *Eucharist* might be beneficial to them, and therefore made it subservient to this Superstition; turning a *Sacrament* for the living, into a *Sacrifice* for the dead: Thus also, whereas the *Offerings* for the dead, were no other than *Almes* bestowed in memory of their piety, they now receive the term of *Oblation* into the very Sacrament it self, and that in expiation of their sins.

Now proportionably to the Introduction of new *Doctrines*, or new *Ceremonies*, was the form of *Divine Worship* always chop'd and chang'd, as well in the *Eucharist*, as in publick Prayers: *Liturgies* were always different, not only in several Provinces, but even frequently in one and the same; witness amongst the *Greeks* those

those which are ascribed to *St. Dionysius, Basile, Chrysostome*; and amongst the *Latines*, those attributed to *St. Ambrose, Augustine* and *Isidore*; yet notwithstanding, as they were conformable to one another in substance, so likewise they had many things common in point of *Form*: Now, *Gregory* undertaking to redress and new-model all Church-Forms, altered and added many passages; and out of this same medley, composed the *Office of the Mass*, after the same Form well-nigh, wherein it is to be seen at this day; borrowing the same from *Hebrew* and *Greek* Clauses, as *Kyrie eleison* from the *Greeks*, and *Hallelujah* from the Church of *Jerusalem*.

We must note moreover, that the ancient Church receiving the Offerings presented by the People, besought God, that those fruits of charity might become acceptable to him; to which purpose, they pronounced these Orisons, *We pray thee to accept of, and bless these gifts, these presents, these holy Sacrifices, &c. Vouchsafe to regard them with a serene and propitious aspect, and to accept of them, as thou didst of the offering of thy righteous Child Abel, &c. Command that they be conveyed to thine holy Altar, by the hands of thine Angel.* These Orisons

Orisons were retained in the Canon of the Mass, but alienated to quite another intent ; for, whereas they were formerly rehearsed over the Eleemosynary presents of the Faithfull, they are now pronounced over the Body of Jesus Christ, by an absurdity full of Sacriledge ; inasmuch as they do in expresse terms pray for Jesus Christ, paralleling Him with the Sacrifices offered by the Patriarchs of old.

Then was the *Gregorian Hymn* received into the Canon of the Mass ; till the year 368. there was not yet any singing used in the *Roman Church*. *Damasus* Bishop of *Rome*, about the same time wrote to *St. Jerome*, that he would send him the *Greek Psalter*, *Because* (said he) *we are so studious of simplicity, that upon the very Sabbath-day there is only read one of the Epistles of the Apostle, and one of the Chapters of the Gospel, and the beauty of Psalms doth not appear in our mouths.* Now the *Psalms* were wont at first to be sung whole and entire by all the People, in one uniform and continued Song, but afterwards by way of *Diapsalot* or pause and intermission : Finally, towards the year, 418. *Celestine I.* appointed them to be sung by way of *Antiphony* (or *Antbem*) that is to say, interchangeably
by

by Versicles, wherein the Clergy and the People did by turns answer one another: After that they distinguished herein the *Introites*, sung at the beginning of the Service; the *Gradual*, when the Deacon ascended the Pulpit-steps, in order to the Lecture; and the *Offertory*, whilst the People presented their Offerings. Gregory then composed an *Antiphonairy*, (a Book of *Anthems*) for the whole course of the year, and *Versicles* and *Responsals* for every day thereof: He likewise constituted a Colledge (or Quire) of *Singing-men*, to sing the Office.

And as if he had projected the reduction of *Judaisme*, he borrowed divers Ceremonies there-from: for he it was that began to introduce *Unction* into the Priestly Order, and *Pontifical Habits* in imitation of the *Priests* and *Levites*: We must note by the way, whence it came to pass that the *Monks* are otherwise apparelled, than the common People: In times past their Apparel was not in the least distinguished from that of others, save in the simplicity and plainness thereof; but afterwards like as Habits amongst Men continue not long in one fashion, they were altered amongst *Seculars*, but were

Rabar.
de Instit.
Cler.lib. i.
cap. 14.

* A kind of
Garment
wrought
with Pur-
ple, like
studds of
Iron or
nail heads
worn of
old by the
Senatours
of Rome.

always retained in the same fashion amongst the *Monks*; and from hence arose the distinction of the one from the other: And indeed the Coat of the *Monks* of *St. Benediſt*, which are the most ancient, * is nothing else then that *Latus Clavus*, which was of old worn by the *Romans*: Left therefore they should make way to an innovation in point of habit, they ever affected to confine themselves to the ancient form; which yet by little and little they prevaricated from, and declined; howbeit this fashion of vesture being always appropriated to them, it came to pass, that at length they attributed a kind of *sanctity* to it: The same likewise befell *Ecclesiasticks*: But *Gregory*, in pursuit of an universal change, imposed upon them new fashioned Habits, conformable to the pattern of those which are specified in the *Ceremonial Law*.

He likewise ordain'd the use of *perfumes*, and the *Reliques of Saints*, at the *Consecration of Churches*; as also a space for the reception of the *Tapers*: And afterwards *Sabinian* his Successour, ordered that the *Lamps* should continue in *Churches* perpetually burning; whereas antiquity never lighted them but in the *Night time*,

to give light to the Assemblies.

Now *Grègory* having founded a *new form* of Divine Service, caused the same to be received throughout all the *Western Churches*, in token of *Subjection*: This design, which was put in execution in divers places, produced such a confusion, as remaineth incompounded to this very day. The *Latine* Tongue was generally known throughout *Europe*, the *Roman Empire* having spread it over all the *Provinces* under its command: The *Western Churches* had then the form of Divine Service in this Language, which was at that time understood by all; but in process of time, through the intercourse of *barbarous Nations*, dispersed throughout the Empire; new tongues offering, the *Latine* became estranged: Yet notwithstanding, they still retain'd the use thereof in Churches, though the People had already lost the knowledge of the same: And indeed not only are the *Mysteries of Religion* in Churches, but likewise matters of Justice in Palaces (and *Judicatories*) still managed in *Latine*; like as all contracts and agreements, are also written in the same Language; nor is it as yet an hundred years since this barbarism was expel'd *France*.

Anno 605.

Hitherto was the Church governed by divers *Patriarchs*, each of whom had his several Jurisdiction apart: Every one of these within his respective Patriarchy, enacted Laws, and assembled Councils; in which quality He of *Rome* acted, but only as the rest, to wit, within the limits of his own Jurisdiction; yet notwithstanding, so it was, that he frequently affected an universal prehemineny over all the Churches; sometimes labouring by might and main to transfer to himself the appeals of the other Bishops; sometimes prevailing upon the addressees of such as in hopes of succour from him, implored his assistance; yea sometimes alledging forged and spurious Acts, as at the sixth Council of *Carthage*, which crushed that attempt: Now in that of *Chalcedon*, held about the year 450. it was said, that the Bishops of *Rome* and of *Constantinople* were of an equal dignity; nevertheless, they procured the *Primacy*, the one in emulation of the other, and many were the contests and controversies commenced between them upon this occasion; yea, in the

the year 472. the Emperour *Leo* determining in favour of him of *Constantinople*, confer'd upon him the precedency to all the other Bishops, and from thence he was stiled *Oecumenick*: But when once *Thocas* attain'd to the Empire, by murdering of (*Mauricius*) his Predecessour, this same Parricide was on the one side offended, with *Cyriacus* Bishop of *Constantinople*, who refused to countenance his inhumanity; on the other side he feared lest that the condigne hatred of his actions might occasion a revolt against himself in *Italy*; insomuch that *Boniface III.* through offers made of his good services, obtained of him, that the Church of *Rome* should be the capital Church, and that the Bishop of *Rome* should be called the Sovereign and *Universal Bishop*; thus by an *Imperial Edict*, and not by any *Divine Right* was there an *Universal Bishop* created in the Church; the quality which *Gregory* himself declined, none could possibly affect, Greg. Epist. 34. lib. 4. but the *Fore-runner of Antichrist*: It was under colour of this specious Title, that the Bishops of *Rome* hath ever from thence forwards exerted and executed all the Acts of their pretended *Primacy*.

Boniface IV. soon after opened the

Pantheon at Rome, and erected therein the
 Platin. in *Images of all the Saints*, in the room of
 Bonifac 4 the *Pagan-Gods*: This is the *Temple* which
 is at this day called, *St. Mary the Round*. *
 And it is observable, that at the same
 time, namely in the year 610. that Mon-
 ster *Mahomet*, the scourge of *Christianity*,
 shewed himself.
 * In Itali.
 an Santa
 Maria
 Rotonda,
 denominated from its orbicular Form, accounted a piece of the
 rarest Architecture in the World.

Anno 690.

* ✠ Till about the year 690. the Church
 used only the figure * of the *Cross*,
 consisting of two traverse pieces of wood;
 and they were wont to represent *Jesus*
Christ under the form of a *Lamb*, which
 was only a *symbolical Picture*: But the
 fourth general Council ordained, that the
Image of Christ, in his humane shape, should
 be affixt to the *Cross*, only to re-mind us
 (say they) of his conversation in the flesh,
 his passion and death: Thus began the use
 of the *Crucifix*; but without any kind of
 adoration.

Anno

Anno 700. &c.

THen also were *Private Masses* obtruded, wherein the Priest communicated all alone: This corruption sprung from the luke-warmness of the People; heretofore, when as zeal was as yet vigorous, the *whole Assembly* did communicate, and that *every day* of the Week; but this devotion waxing cold, the *Communion* was restricted to the *Sabbath*, and the more *solemn days*: The *Clergy* nevertheless still communicated every day; but in fine, the *Clergy* likewise neglecting the *Communion*, there was none but the Priest alone that did communicate: From hence it came to pass, that instead of *one great Bread*, which they were accustomed to break for the use of the whole multitude, they now consecrated only one small one of the bigness of a *penny*, as being sufficient for one individual Person: Likewise, instead of the great Vessels used for the *Sacramental Wine*, they used *Viols* in their *Mass-Service*: But forasmuch as the People having once abandon'd the *Communion*, did withall decline the presenting of any more Offerings; that they

might oblige them to a continuance of that liberality, they gave them to understand, that though they did not any more communicate, yet Divine Service should not cease to be usefull and available to them, provided they would continue the assistance of their customary Offerings; and instead of the Communion, they gave them Bread, over which they prayed, called *hallowed Bread*: Thus were *private Masses* substituted in the room of the *holy Supper*: and yet nevertheless the Priest, when he communicates all alone by himself, doth still use the same tearms, which he was wont to pronounce, when there were many Communicants; for he prays that the Sacrament might tend to the Salvation of *all* the receivers; even then I say, when as himself is the sole and only partaker.

Moreover, from the relinquishing of the Eucharist, another change proceeded; for, when that this exercise was more than ordinarily frequented, the whole was pronounced with a loud voice, save that in the first antiquity, after an Exhortation made by the Pastour, every one present prayed with a submissive voice, to the end that God might vouchsafe to bless the work;

work; but the remaining part thereof, especially the institution of the Supper, was pronounced very loud, so as that the whole Assembly might hear; afterwards there being but a small appearance of persons, that offered themselves to the Communion, the Priest began to speak with a more low voice; and finally, there being none present, but the Priest himself only, who communicated, he did at length utter the words of Consecration so low, as that none but himself could understand them: This is called the *secret of the Mass*, sprung from a misprision of the Sacrament, held, at this day, for a mystery,

Anno 780.

IT hath been said, that it was an ancient custome in the Church, that Christians before the Communion, did interchangeably give each other the *kiss of peace*, in token of fraternal union and concord; for the Lord's Prayer ended, they said, *Peace be with us*, and with that, the Christians did mutually salute one another: But soasmuch, as many acquitted themselves herein, more out of Ceremony than true Charity, they checkt and severely

Chrysost.
lib. 1.
de Comm.
punct.
cord. 1
Aug.
serm. de
vigil.
Pasch. 1

severely rebuked those whose kifs of peace was only matter of lip-labour: Now about the year 780. Leo the Second changed this *symbole of reconciliation*, into a superstitious vanity, instituting that *Plate of Silver or Copper*, which after Consecration is presented to be kifsed: And in this very particular, one may perceiv how much the *antient Ceremonies* have been either diverted, or perverted, through successive alterations therein.

Anno 790.

BUT behold the Idolatry, which under the vail of darkness, was propagated in the Church, even to the very Sanctuary: *Images* were only as so many *memorative objects* in Churches, yet did the vulgar begin to exhibit honour to them; whereupon disputes were commenced: In this difference, reasons of State offered themselves, which are to be seen in History; for upon other accounts are Images pretended, in subserviency to their interest.

The *Latines* and the *Greeks*, and afterwards the *Greeks* amongst themselves, took occasion from hence of much altercation; one while demolishing, and *breaking down* the

the Images; another while re-erecting of them. Finally, *Irene* Empress of *Constantinople*, a *Pagan* both by Nation and Religion, a Woman of many notorious enormities, assembled a Council at *Nice*, excluding from it the best Doctors, and employing menaces, violence, and all manner of artifice, whereby she might compass her design: Thus this Conventicle moulded and model'd according to her own mind, producing, instead of offers of reason, nothing but impertinencies, in behalf of the Images; concluded upon adoration, contrary to the judgment of all solid Antiquity, and the opposition then generally made to a piece of such palpable impiety: For at the same time the Emperour *Charles the great* converted a Council at *Frankefort*, wherein that of *Nice* was condemned, being declared false and abusive, and the Decree touching Images incassated and made null; thus was (their resolved) Adoration suppressed: But being that Images were always continued in Churches, this Superstition, whereunto the People were strongly inclined, did at last recover it self and prevail. This second Council of *Nice* was held towards the year 790.

Anno 880.

POpe *Adrian* was the first that advised the *Canonization of Saints*; imitating herein the *Apotheoses* (or *Consecrations*) used amongst the *Romans* under *Paganism*; a thing which till then was unheard of in the Church: The Authority of canonizing Saints was afterwards confirmed by *Decree*, as we shall see in its proper place.

Anno 965.

POpe *John IV.* baptized the great Bell of *St. John Lateran* (in *Rome*) naming it after his own name: Thence came the custome of *baptizing Bells*, and giving them names.

Anno 1000. &c.

FROM the time above mentioned, till about the year 1000. those corruptions were not only continued, but likewise gradually multiplied: To the consecration of Churches, they added sprinkling of holy Water, with a Nose-gay of Hyssop, pronouncing these words of the Psalmist, At
tolling

tollite portas, &c. Lift up your Gates, &c. the Bishop in the mean time rapping at the Gate with his *Pasioral-staff*; the mingling of the Ashes and Water, of the Sale and the Wine of *Exorcisme*; of painted and graven Characters; and certain confused Prayers: Finally, the *anniversary Feast* of every Church, in memory of the day of its *dedication*.

And like as the *Sacrament* of the Eucharist was changed into a *Sacrifice*, even so the *Priests*, which were called to preach the Gospel, were then ordained to sacrifice, they began to create them with these words, *Accipe potestatem, &c.* Receive thou power to offer sacrifice to God, to celebrate Masses, as well for the living, as for the dead.

Anno 1003.

Pope John xix. instituted the *Feast of All-Souls*, appointing it to be celebrated upon the Morrow after *All-Saints*.

Anno 1050.

But behold the summe of the whole matter: That they might defend the
Sacrifice

Sacrifice, which they pretend to offer in the *Mass*; they behoved to deny the whole Essence of the *Sacrament*, and falsify and bely all that ever Antiquity hath believed in the case, whose sense and several judgments therein, do here ensue.

Epist. 9.
ad Phila-
delph.

S. Ignatius Bishop of *Antioch*, and a Disciple of the Apostles in the 72d. year of our Lord, expresseth himself thus: *There is one only Flesh of our Lord Jesus, and one only blood, which was shed for our sins; one only Bread also was broken for us, and one only Cup was distributed to us: Could he possibly make a more manifest opposition between the Body of Christ broken upon the Cross, and the Bread broken in the Supper?*

Dialog. 2.
advers.
Triph.

Justin Martyr, towards the year 130. *Our Christ hath vouchsafed to make and use the Sacramental Bread in Commemoration of his Body, formed for such as believe in him, for whose sake he became passible; the Cup also he ordained to be made and used with thanksgiving, in Commemoration of his Blood.*

Lib. 5.

Ireneus Bishop of Lyons, in the year 160. *When once the Chalice being fill'd, and the Bread being broken, hath received the Benedic-
dictive*

distinctive) word of God, it becomes the Sacrament of the Blood and Body of Christ, whereby the substance of our flesh is augmented, and compounded. Certainly none can say that our flesh is augmented, nor compounded of the real flesh and blood of Christ, but only of the substance of the bread, which this Father plainly acknowledged to continue in the Eucharist, even after the Consecration of the same.

Clemens Alexandrinus, in the year 190. Christ took of the Wine, and blessed the Wine, *Padagogos* saying, take, drink, This is my blood, the lib. 2. blood of the Vine, denominating by way of cap. 2. Allegory, the Word, which shed his blood for the remission of sins, a sacred liquor of joy and gladness, &c. Now that that which he blessed was true Wine, he further sheweth, saying to his Disciples, I will drink no more of the fruit of the Vine, &c. This very same reason do we urge to prove, that they drank Wine at the Supper. Briefly, it is remarkable, that he disputes against the *Encratites*, who held the drinking of Wine to be unlawfull; alledging for their conviction, the example of Jesus Christ, who drank Wine at the Supper; which were a ridiculous Argument, if so be Wine had ceased to be Wine, after that Christ had drank thereof. *To*

Lib. 4.
Contra
Marcion.
cap. 40.
& lib. 3.
cap. 19.

Tertullian, in the year 205. doth thus explain the words of *Jesus Christ*: *This is my Body*, that is to say, the *Figure* of my *Body*; Moreover, *Jesus Christ* called *Bread* his *Body*, to the end that thou might'st thereby understand, that he appointed *Bread* to be the *Figure* of his *Body*.

Catech. 14
sub finem.
Catech.
myst. 5.

Cyril, Bishop of *Jerusalem*, in the year 320. declares to us, that *The Flesh* is now absent; and that that which we are commanded to tast of, is the *Figure* of his *Body* and *Blood*.

D-mōnst.
Evangel.
lib. 8.
cap. 8.

Eusebius Bishop of *Cesarea*, saith, that our Lord hath taught us to serve him with *Bread*, as a sign of his *Body*.

Gregory Bishop of *Nazianze*, in the year 350. in his second *Oration* concerning *Easter*, speaketh thus of *Sacramental* participation: We partake indeed of the (*Christian*) *Pass-over* in a *Figure*, albeit more clearly than at the ancient *Pass-over*; for the ancient *Pass-over*, I dare say so, was a more obscure figure of a *Figure*.

Hom. 27.

Macarius the *Egyptian*, speaking of those who lived before *Jesus Christ*: It never entered into their hearts, that there should be a *Baptisme* of *Fire*, and of the *Holy Ghost*, and that they should offer in the Church *Bread* and *Wine*, as a *Figure* of his *flesh* and of his *blood*.

blood, and that those who partake of the Bread which is visible, should feed spiritually upon the Flesh of our Lord.

Ephraim of Syria, in the year 360. in his Treatise against the curious Inquisitors, into the nature of the Son of God : Observe heedfully, how, that taking the Bread into his hands, he blesseth and breaketh it, in Figure of his immaculate Body ; and blesseth the Cup in figure of his precious Blood.

Ambrose, or the Author of the Book of Lib. 4. Sacraments : See that this offering turn ^{cap. 5.} into an acceptable, and reasonable account, & 6. to us, which is the figure of the body and blood of our Lord.

Gaudentius Bishop of Bress, in his second Treatise upon Exodus : The figure of Christ's body is received in the bread : Moreover, the blood of the Lamb is fitly represented under the species of Wine.

Chrysostome Bishop of Constantinople, in the year 386. in an Epistle to Cesarius the Monk, doth thus unfold this great Mystery : Before that the bread be sanctified, we name it bread ; but it being once by Divine grace sanctified, it is certainly freed from the appellation of bread, and is dignified with the name of the Lords body, howbeit the true na-

ture of bread doth still continue therein: *Turrianus* and *Gregory of Valence*, both Jesuits, perceiving themselves to be wonderfully racked and puzzled with this passage, do most groundlessly aver, that it was none of *Chrysostome's*, but of one *John of Constantinople*, which is confession sufficient, since that it bears the mark of its antiquity: This Epistle hath been seen by many, in a Manuscript in the Bibliothegue of *Florence*, by which, if not stifled by our Adversaries, the common fate of what ever is contrary to themselves, it may be easily verified to be of a truth the genuine testimony of the great *Chrysostome*.

But it is high time that we hearken to holy *Augustine*, who flourished in the year 410. behold how he explains himself in his 12th. Chapter against *Adimantus*: The Lord doubted not to say, this is my body, when as he gave the sign of his body, and upon the third Psalme: The Lord admitted *Judas* to the Banquet, at which he recommended, and gave to his Disciples the figure of his body and blood.

The same Father, upon the 98. Psalme, wherein he expoundeth these words of our Lord, If yee eat not the flesh of the Son of Man, ye shall not have life, brings in our Saviour

Saviour speaking thus, *Understand Spiritually that which I have told you, ye shall not eat this body which ye see, neither shall ye drink that blood which my Crucifiers shall shed; I have recommended to you a sacred signe, which being Spiritually understood shall give you life.*

And in the third Book of Christian Doctrine, Chap. 16. *When the Lord saith, If ye eat not the flesh of the Son of Man, and drink not his blood, ye shall have no life in your selves, he seems to command an impiety or great crime: This then is a Figure whereby he enjoyneth us to communicate in the Lords death and Passion, and delightfully and profitably to remember, that his Flesh was crucified and bruised for us.*

And in his first Treatise, upon the first of St. John: *The Lord comforteth us, who can no longer feel him with the Hand, but only by the touch of faith.*

And in the 53d. Sermon, upon the words of our Lord: *Every one almost calls that the body of Christ, which is a sacred sign thereof.*

Theodoret Bishop of Cyre, in the year 420. in his first Dialogue, entitled the *Immutabile*, speaking of these words: *This is my body*, saith, the Lord hath dignified the visible signes, with the appellation of his own
 H 2 body

body and blood, not changing of their nature, but adding grace to nature: a little before he had said, the Lord hath confer'd upon the sign, the name of his own body.

And in the second Dialogue, entitled *The Inconfused: The Divine Mysteries* are signes of the true body. And a little after, he brings in an Eutychian Heretick, maintaining *Transubstantiation*, to whom he answereth in these words: *Thou art caught in a Net of thine own twisting, for even after Consecration, the mystical signes change not their nature, but remain for substance, form and figure, the same as before.*

In Iohan. lib. 4. cap. 19. Ibid. lib. 9. cap. 29. Cyril Bishop of Alexandria, in the year 440. christ gave to his Disciples morsels of bread, saying, take, eat, this is my body: He saith also, that the faithfull believe, that though he be absent from us in the body, yet are all things, and even our selves governed by him: Again, though he be absent in the Body, appearing before his Father, and sitting at his right hand, yet nevertheless he is present in his Saints by his Spirit.

Apolog. in Anathe- mat. lib. 2. The same Father speaking of Nestorius: Hath he not turn'd, saith he, our mystery into an *Anthropophagy*, that is to say, a manducation of Man's flesh, through an irreligious entangling of the spirits of the faithfull

full through vain conceits, and attempting to
 subject to humane ratiocinations, things which
 surpass all manner of scrutiny, save that of
 faith only.

Gelasius himself Bishop of Rome, about
 the year 590. speaketh thus; Certainly the
 Sacraments which we receive of the body
 and blood of Christ, are a Divine thing, Gelas.
Contra
Eutych.
Nester.
 whence also we are by them, made parta-
 kers of the Divine nature; yet nevertheless
 the substance or nature of the bread and the
 Wine doth uncessantly continue such, and the
 Image and resemblance of the body and blood
 of Christ, is infallibly celebrated in the ex-
 hibition of those mysteries.

Facundus an African Bishop, who in the
 550th. year of our Lord, wrote in defence
 of the three heads or points of the Coun-
 cil of Chalcedon: The Sacrament of Adop-
 tion, to wit Baptisme, may be called the Adop-
 tion, upon the very same account, that we call
 the Sacrament of Christs body and blood,
 which consists in the consecrated Bread and
 Cup, his own body and own blood: Not that
 the bread is indeed his Body, and the Cup his
 Blood, in proper speech; but because that the
 mystery of his body and blood is contained
 therein.

Dionysius falsely surnamed the Areopagite

an Author, of whom we know not certainly in what time he lived, howbeit to procure the greater Authority to his writings, he assumed the name of *Dionysius the Areopagite*, mentioned in the Book of *Acts*, chap. 17. vers. 34. But divers reasons move us to believe, that he flourished about the end of the fourth Age; others make him more ancient; whoever he was,

In Eccles. he doth more than ten times in one Chapter, term that which is given to us in
Hierarch. cap. 1. & the Supper, Images, Signes and Symboles,
3. &c. and saith, that the Communion of Bread and Wine, is a commemoration of that most Divine Supper, at which, the signes of things therein celebrated, were first of all instituted; therefore he calls Jesus Christ a worker of signes, adding, that by them Christ is represented and received.

Maxim. Whence *Maximus* his Scholar, who lived
in cap. 1. about the year 630. We attain not to an immediate discovery of the things themselves
& 3. in matters Divine, but we arrive at perfection, through the intervention of signes; such
Eccles. as is the Cup of blessing, as the Apostle calls it, and the Bread which we break; those things are signes only, not the Truth it self; Moreover, recommending to consideration the expressions of that same *Dionysius*
Hierarch. called

called the *treopagite*: Note, saith he, that be every where tearms the Divine Sacrifice, Symbolical or Figurative; and that the holy Offerings, are signes of more real heavenly things.

But towards the year 840. some through their Hyperbolical tearms, others through questions moved touching the alteration of signes, did by degrees give occasion for conceiting of a new opinion concerning the Sacrament; which being in fine in the year 1059. ripened into perfection, it was declared in the Lateran Council under Nicholas the Second, that the Bread ^{Canon.} and the Wine are the very body and blood of ^{Ego. Be-} Christ; and that he is sensibly felt, broken, ^{rengar.} and crumbled by the teeth of believers; Expressions absurd and impious, and disowned by the Church of Rome at this day. ^{dist. 2.}

We shall here, in pursuit of the order of time, annex to all those testimonies of Fathers by us produced, that which is contained in the *Roman Decretal*, collected by Gratian, the Father of the Canonists, who lived about the year 1160. He in the second distinction of the Consecration, in the Canon, *Hoc est*, expresseth himself thus: *The heavenly Bread, which is the Flesh of Christ, is in a peculiar respect called*

the body of Christ, howbeit, to speak truly, it be a sacred signe of Christs body, to wit, of Him, who becoming visible, palpable, mortal, was at last crucified!

And upon the Gloss of the Doctors, hath these words, worthy of consideration: *The Heavenly Sacrament, wherein the flesh of Christ is truly represented, is called the body of Christ, but improperly, for it is so called after a manner congruous and peculiar to it self, howbeit, not according to the real truth of the thing but by way of a significant mystery; so that the sense runneth thus: It is called the body of Christ, that is to say, this is thereby signified.* Judge then sober Reader, how much, and how far the Church of Rome is at present departed from the sense and belief of the ancient Fathers, even that of the times of the famous Canonist Gratian.

We will conclude this Chapter with that which we read in *Justin Martyr* his second Apology for Christians; to the end, that it may appear what the practice was of pure Antiquity, as well in the Celebration of the holy Supper, as in all the other parts of the Divine Service of the Primitive Church; and that one may thereby be able to judge who approacheth
[nearest]

nearest thereunto; whether those of the
 Church of *Rome*, which hath wholly de-
 fac'd and perverted the model of true
 Religion, and utterly destroyed that spi-
 ritual worship, which we owe to God;
 Or those, who to save themselves from her
 Pit of Errour, & Dung-hill of Superstition,
 have abandon'd her Communion: Behold
 then how that pious Author speaketh; Justin.
Martyr.
in Apol. g.
2. ad An-
tonin.
Upon the Sabbath days, we assemble our selves
both in City and Country, in one place; the
Lecture is made from the Writings of the
Prophets, or the Apostles; the Lecturer cea-
sing, he that presides makes the Exhortation,
admonishing to an imitation of those excellent
things; which done, we rise up and pray to
God: after this, they present him of the
Fraternity that presides, with bread and drink
of Wine and Water, which he receiving,
yieldeth praise and glory to the Father of all,
in the name of his Son, and by his holy Spirit;
in which act of thanksgiving, he is the more
prolix, to the end, that they might be rendered
worthy of those things, through that Spirit:
and prayers and thanksgiving being finished,
all the People present, gives consent by accla-
mation, saying, Amen, which is to say in the
Hebrew Tongue, So be it: Now after that
the President hath given thanks, and all the
People

People hath by acclamation consented; those who are named Deacons with us, administer to all that are present, Bread Wine and Water, being blessed; and carry the same to such as are absent: and this repast is with us, called the Eucharist. Proceed we to another point, and view the sequel and progress of those innovations.

Anno 1055.

AT this time, under Victor II. the Redemption of Penances was introduced: For it was enacted that they might be lawfully converted into penalties of another nature, as pecuniary *Mulcts* under the notion of Almes, *Donatives* bestowed in favour of the Church, *Pilgrimages*, and other things equivalent, proportionably to the years of penance allotted them; and that such as had not wherewithall to accommodate themselves herein, might redeem their years of penance, with the number of Psalmes sung by them, with Fastings in the strength of Bread and Water, with scourging and scarifying of themselves, and other kinds of *voluntary mortification*; whence the custome of whipping proceeded, and from the same source, the *Patasses*, * and *Penitents*. Now

* An order of Fryars who in their nightly processions do extremely whip and scarifie themselves.

Now by those exchanges and redemptions, the ancient Discipline was utterly subverted: We have seen that the *Indulgences* were no other than certain relaxations, or limitations of Church-penalties, intended for curtailing of the time prescribed to *Penitents*, before that they could be re-admitted to the Communion: But the vertue of those *Indulgences* was afterwards extended beyond this World, for shortening of the years of their abode in *Purgatory*; a thing which the Primitive Christians never once dreamed of: We have likewise observed, that the *Penitents*, who ordinarily were very numerous, tendered themselves to the Church, having their faces covered with ashes, in token of humility; from whence it was, that the Church of *Rome* derived that vain Ceremony of *Ash-Wednesday*, at the beginning of *Lent*: And in this action, they sing the very same things which they sung heretofore, when as there was any number of Persons doing of publick Penance.

Anno 1090.

Urban II. that he might advance Superstition, ordained (about the year

year 1090.) that upon every Saturday a Mass should be said in honour of the Virgin Mary.

Polydor.
Vergil.
lib. 5.
cap. 9.

Chaplets or *Pater noster* were at the same time invented by Peter the Hermite, together with the *Office* and *Hours* of our Lady.

Anno 1160.

Alexander III. decreed the *Canonization* of *Saints*; and ordained that none should be from thence-forward acknowledged *Saint*, but whom the Pope first declared such.

Anno 1212.

Christ's corporal presence in the *Sacrament* had already gained some credit, but they were not as yet agreed upon the pretended *conversion* of *signes*: Behold then how that a little after the year 1215. in the *Lateran Council*, *Imnocent III.* determines the Form thereof; who willeth all to believe that the *Bread* is *transubstantiated* into the *Body* of Christ, and the *Wine* into his *Blood*: Thus was *Transubstantiation* ratified, and that as an *Article* of *Faith*.

In pursuance of this Decree, it was ordered, that all Churches should be furnished with a *Cabinet*, for a conservatory to lodge

lodge and keep the Hoste in; whereas formerly, what remained after the Communion, was either burnt, or else given to be eaten by little Children; or lastly, the *Clergy* immediatly dispatch't it: It was then therefore that the use of *Pixes* began.

Anno 1220. & 1230.

H *Onorius III.* did for the same reason, about the year 1220. institute the adoration of the Hoste; and *Gregory IX.* added the little Bell, thereby to advertise every one of kneeling.

About the same time the *Chaplets*, or *Pater-nosters*, which were invented by *Peter* the Hermite, as hath been said above, were put in use at the recommendation of *Dominicus*, the Founder of the *Jacobins*, who for this very reason passeth for the Author of that goodly piece of devotion.

Anno 1245.

T He Council of *Lyons*, in the year 1245. ordained that *Cardinals* should wear red-Hats, and scarlet-Clokes.

Anno 1250.

N Ow *Transubstantiation*, when authorized, was attended with this sequel and conclusion ensuing thereupon, namely, that The Laity ought to rest contented with the

the Hoste being that the blood of Christ is contained in it, as well as in the Chalice: But this was not received without debate; insomuch, that many Churches along time after retained the two species, as necessary: Nevertheless, this rape and retrenchment of the Cup in the Communion of Laicks, was afterwards universally extended, and finally authorized by Decree, as will yet further appear: In the mean time, that they might in some kind gratify the People, they introduced the custome of giving them Wine to wash their mouth withall, instead of that portion of the Sacrament which they had (most sacrilegiously) robbed them of.

Anno 1260.

THe *adoration of the Hoste* being introduced, *Urban IV.* upon the pretended Revelation of a Nun, in the Province of *Liege*, instituted the *Feast of God* with its *Octaves*; and *Thomas Aquinas* composed the *Office*.

Anno 1300.

Boniface VIII. instituted and celebrated the first *Jubilee*, ordaining, that for the future, it should be solemnized from one hundred years, to another; but *Clement VI.* reduced it to fifty; *Gregory XI.*

to thirty three; and finally, Paul II. to twenty five.

Anno 1360.

ABout the year 1360. began the custom of *walking the Hoste*, and of carrying it under a Canopy in *Procession*; Those of *Pavy* were the first practitioners hereof; after whose example, [the same was used all over *Christendome*.

Anno 1366.

URban V. sent in *Lent* to *Joanna Queen of Sicily*, a *Rose of Gold*; and made a Decree, whereby he ordained the Consecration of the like, every year, upon the *Lent-Sunday*, called *Letare*.

Anno 1414.

BEfore the Council of *Constance*, held in the year 1414. the *Communion of the Laicks under one only signe*, was practised more through *Toleration*, than *Authority*; But that Council enacted a Decree touching the same, whose tearmes and tenour full of sacriledge and impiety, should strike all true *Christians* with horreur: behold how it was framed: *Though Christ did after Supper institute and administer to his Disciples,*

Council.
Constant.
Sess. 13

A Treatise of

ciples, the venerable Sacrament, under the two signes of bread and wine, and in the primitive Church, it was so observed; yet this notwithstanding, the custome of the Church should be held for a Law, who hath commanded under pain of excommunication, that those who offend against this Decree, by giving the Communion to the People under the two species, and preach to them the equity of the same, be effectually punished, and dealt withall as Hereticks, by delivering them up to the Secular Power, whose assistance shall be employed to that effect: This was that very Council, who to justify their perjury in the case of *John Huss*, whom contrary to publick Faith, they caused to be burnt, passed and propagated it for a *Maxim*, that Faith ought not to be kept with Hereticks.

Anno 1458.

POpe *Calixtus III.* ordained that they should ring a Bell at the Hour of *Mid-day*, like as they did in the Evening for an All-hail to the Virgin *Mary*; to the end, that such as were engaged in continual War with the *Turks*, might be assisted by this kind of Devotion.

Anno

Anno 1470.

ONE *Alane de la Roch* of the Order of the *Jacobins*, moved by certain Visions, invented the *Rosary* of the *Virgin Mary*, which was by *Sixtus IV.* afterwards approved.

Illimited *Superstition* had infallibly advanced yet further, and, it is to be feared, had at last quite oppressed, and, as it were, stifled the *Christian Religion*, under the insupportable burden of *Ceremonies*; had not God in his mercy in some sort renewed the *Light* of his Word, by the Preaching and Doctrine of *Luther*, *Zuinglius*, *Melancthon*, *Bucer*, *Calvin*, and many other excellent personages, whom his Providence raised up to rescue the same from under that *Bushel* which did so woefully eclipse it, and to disentangle it from the bryars of *School-Divinity*, and from the corrupt Glosses of *Decretalists*, and other Doctors and Assertours of *Papal Authority*; although that even hitherto, God who never left himself without a witness, aswel in the work of *Grace* as in that of *Nature*, did from time to time successively stir up faithful Witnesses and

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Confessours of his Truth, who alwayes have withstood the Errours and Novelties introduced into their Religion; whence we cannot better conclude this Treatise, than by way of succinct representation of the prime Defenders of this same Heavenly Faith.

Anno 792.

IT hath been already observed, what their severall judgements were, untill the seventh Age, touching divers points controverted at present between us and those of the Church of Rome; and amongst others, particularly that of the *Eucharist*: and likewise in the matter of *Images*, unto which Article we shall only add, That from the year 792. the Synod of *Grenado* in *Spain*, did equally condemn both *usage* and *veneration*, that the Emperour *Charles* the Great, over and above the result of the Council of *Frankfort* by him assembled, caused a Book, bearing his own name, to be printed in opposition to that abuse; and that *Claudian* Bishop of *Turine*, and many other excellent Doctors, did then publish divers Treatises in order to the

This Book
was published
by Monsieur
de Tilles.

expugning and subverting of the same.

Anno 826.

W *Alfrid* Abbot of *St. Gal*, in his Book *De Offic. Di.*
of *Divine Offices*, doth severely in- *vin. cap. 7, 8, 19. & 23.*
veigh against superfluous *Ceremonies* and
Images; as also against *Divine Service* in
a strange and *unknown tongue*; saying,
that the *Apostles* never celebrated the *Eu-*
charist with the *Canon*, nor the *Offertory*,
nor yet several other pieces which the *Greeks*
and *Latines* have forged at their own plea-
sure; and that they were contented with
the addition only of the *Lord's Prayer* to the
words of *Institution*. But it is a long time
ago since *Rome* attempted to impose her
Yoke upon the whole *Earth*, since from
the year 723. as is reported by *Aven-*
tine, *Gregory II.* sent one *Winfred* whom
he had created *Primate* and *Archbishop*
of all the *Countries* on the other side the
Rhine, to preach, inform & reform those
Churches after the model and example
of that of *Rome*; whereupon the same
Author tells us, that there were many *Bi-*
shops and *Priests* who would not in the least
acknowledge him, calling him the author
of lyes, a disturber of the *Christian Peace*,
and a corrupter of the *Faith* of *Christians*.

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Anno 840.

De Institut.
Cleric. lib. 3.
cap. 12 & 13.
Lib. 1. cap. 31.
& lib. 2. cap.
2 & 14.

Rabanus Maurus Arch-bishop of Mayence, and Disciple to Alcuinus, whom he esteemed the most knowing person of all the Learned of those times, in his Book of the Institution of Clerks, speaking of the Sacrament of the Supper, saith, that when we are commanded to eat the flesh, and to drink the blood of our Lord, it is a figurative locution, and that this mystery is spiritual. And for this reason Thomas of Walden in an Epistle to Pope Martin V. who came to the Popedom in the year 1417, holds that he sens'd the holy Sacrament amiss, and ranks him with Hereticks.

Anno 849.

Bertram, a Preacher of great fame; as well by reason of his profound knowledge of the holy Scriptures, as for his inculpable life, in a Treatise, entitled, *Of the Body and Blood of our Lord*, which he addressed to the Emperour Charles the Bald, upon that Emperours demanding of his Judgement touching the

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the many Controversies moved about that Doctrine, did, in resolution to what was propounded to him, plainly demonstrate by the Authority of Scripture, of St. *Augustine*, and the ancient Doctors, that there is no such thing as Transubstantiation in the Supper, but that the Bread and the Wine remain in their first substance, under and by which the Body & Blood of Jesus Christ are in an invisible and spiritual manner distributed, and apprehended by faith alone. That there is a spiritual body in this mystery; that it is a mystical and spiritual comprehension of him, and not that very Body, which he assumed in the womb of the blessed Virgin. He sticks not to say that the Body of Christ is therein; for as much as the Spirit of Christ is there, that is to say, the power and efficacy of the Word of God, which doth not only nourish, but also purgeth and purifieth the soul. We find not that this great man was ever reprehended or reckoned an Heretick because of this Doctrine.

Anno 869.

AT this time flourished *John Erigine* (or *Erwine*) otherwise a Scots-man, skill'd in the Greek, Arabick, and

Chaldaick Tongues, a most famous and incomparable Divine, all which, by the relation of *Antoninus* himself, Arch-Bishop of *Florence*, *Vincent* of *Beauvais*, *Sabellicus*, *Volateran*, and *Platina*, was accompanied with singular holiness of life: He was likewise so greatly endeared to *Charles* the Bald, King of *France* and Emperour, that he was by him detained in *France*, where he received from him very honourable entertainment: Occasion then offering it self for his declaring of his judgement touching the Doctrine of the *Eucharist*, he expressed himself therein in a Book bearing the very same Title with that of *Bertram*, wherein in like manner by the authority of the Divine Scriptures, and of pious Fathers, especially of *St. Augustine*, he establisheth and confirms the truth of the same Faith which that learned *Bertram* had taught a little before: In fine, by reason of his great renown, it came to pass, that, *Alfred* King of *England* having founded the Colledge (now University) of *Oxford*, gave him an invitation to the Presidency thereof.

Anno 950.

IT is recorded by *William of Malmsbury*, that the belief both of the reality and of the conversion of Signes, which were by degrees foisted into this Age of Ignorance and Barbarism, was vigorously opposed, and that divers Questions touching the same were agitated in *England*; one party explaining it one way, the other quite another: Those who held the Affirmative part, that they might the more dextrously proselyte their Adversaries, obtruded Prodigies and Miracles, averring that in the room of the Species, they saw a comely little Infant, which was thrust into the mouths of the Communicants instead of Bread; that there was Blood found in the Chalice; that a (devout) Ass worshiped the Hostie; and abundance of such Miracles, but so gross & ridiculous, as that the bare mentioning of them may suffice to discover their impertinency and forgery: Whereupon *Gabriel Biel* in his 51 Lesson on the Canon of the Mass, observed not amiss, that those apparitions of flesh & blood wherewith they entertained the people, might

Albert. Urant. Metropol. lib. 1. cap. 9. Baschas. Rabbert. de corp. & sang. Dom. cap. 14. Guil. Malmsb. lib. 3. cap. 27. Jodoc. Cocc. Thesaur. rom. 2. lib. 6 de Eucharist.

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happen through Diabolical delusion, for deceiving of the simple, God permitting it so to be.

Anno 292.

Synod. Rhemens. cap. 1
& 2. & c. cap.
28. & c.

THere was a Synod or Council of all the Churches in France, held at Rhemes, wherein Arnulphus Bishop of Orleans, the learnedst and most eloquent person of those times, was set apart for the conduct and managery of affairs; It appears by the Acts of that Synod, that this famous Bishop, cognoscing upon matters therein agitated, represents to that reverend Assembly, that all the Popes of this Age were branded with Notorious Crimes, Murders and Tyrannies; Monsters of men, full of Infamy, devoid of all Knowledge both Divine and Humane: who else (saith he) think ye that man is, who sitteth upon a high and lofty Throne, glittering with Gold and Purple, but the Antichrist infallibly, sitting in the Temple of God, whose Marbles, &c. are as fit to be consulted as himself: He adds further, that it were much better to require the judgment of the Bishops of the Low-Countries and of Germany, than of that City which is at this day exposed to sale, and weighs Judgments

in the unjust ballance of filthy lucre, &c. That therefore Assemblies might be held without his privity, since that the Canon of Nice, acknowledged by the Church of Rome in all Councils and Decrees, enjoineth no such thing, as that regard should be had to the authority of the Bishop of Rome; that her Ministers are those of Antichrist, who seems to be near at hand; that the Mystery of Iniquity doth already work, since that which should let, to wit, the Roman Power, is already removed; that that Man of Sin which opposeth and exalteth himself above the Name and Service of God, begins to be revealed; Religion exposed to ruine, the Name of God trampled under foot with impunity, and Religious Worship vilified, even by the chief Priests themselves; this being all the care that Rome takes of others, or of her self.

Anno 1050.

Berenger Archdeacon of Angiers, did profoundly confute the *real presence*, and other abuses ushered into the Doctrine of the Lord's Supper. True it is, that in the year 1059, having made his appearance before the *Lateran Council*,

cil, whither he was cited, out of fear of some cruel usage, he signed a Confession contrary to his judgment, mentioned below in its proper place : but after his return into *France* he retracted the same, and confirmed his Profelytes, which were so numerous, that *William* of *Malmf-bury* in his 3d Book of the History of *England*, doth attest, that all *France* was full of his Doctrine; which is confirmed by *Matthew* of *Westminster*, who adds, that not only the *French*, but also greatest part of the *Italians* and *English* embraced the same ; It was exactly conformable to that of *Bertram* and *John Erigine*, by the relation of his Adversaries; amongst whom *Lanfrank* then Abbot and afterwards Archbishop of *Canterbury*, writing against him in his Book of the *Eucharist*, represents it to us thus : *The Sacrifice of the Church*, saith *Berenger*, is compounded of two things, the one visible, the other invisible ; of the Sacrament, and the thing signified in the Sacrament ; which thing signified, that is to say, the Body of Christ, if it were presented before our eyes, were visible ; but being exalted to Heaven, and sitting on the right-hand of the Father, until the restitution of

all things, as the Apostle Peter speaks, it cannot be brought back from Heaven, where in the person of Christ it consists of God and Man: Now the Sacraments of the Lords Table, to wit, the consecrated Bread and Wine, are not in the least changed or altered, but remain in their proper substances, having a resemblance of the things whereof they are Sacraments, &c. This he taught till the year 1091, wherein he died with so great reputation, that *Hildebert*, who was afterwards Bishop of *Mentz*, in an Epitaph which he made upon him, called him *The Pillar of the Church, the Glory and Hope of the Clergy*: The Doctrine which he opposed, being at that time so little rooted, that Pope *Gregory VII*, who came to the Popedom in the year, 1073, did, by the report of Cardinal *Benno* and *Matthew Paris*, appoint a Fast to three Cardinals, to the end that God might please to reveal whether of the two opinions was Truth, that of *Berenger*, or that of the Church of *Rome*; and, upon what account soever it was, certain it is that he threw the holy Sacrament into the fire in the presence of the Cardinals, as appears by the relation of Cardinal *Benno* himself, who was contemporary

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temporary with this Pope; so that it is more than probable that he believed not the same to be the real Body of Christ.

Anno 1120.

H*onorius* Bishop of *Alton* now flourished, who wrote with no lesse Learning than Truth, of *Free-will*, and *Predestination*, according to the exact judgment of those who rejected the determinations of the *Roman Church*; in whose face, such was his Zeal and Valour, he feared not to call her and her creatures, in one of his Dialogues which he composed, *the grand Apocalyptick Beast and Babylon*. And indeed, none should account it strange that any, acted with the least motion of true Piety, did declaim at this rate, being that none, for the most part, mounted the Papal Chair other than abominable Letchers, Murderers, Necromancers and other Monsters; insomuch that Cardinal *Benno*, who (as hath been said) lived in the time of Pope *Gregory VII*, in his Treatise of the Lives of Popes, averreth; That from *Sylvester II* until then, which was the space of an hundred years, even
all

all that time, the prime study in the Papal Court was that of the execrable knowledge of *Magick*; with whom *William of Malmesbury* doth well accord, who said, That damnable Art, which came from *Spain*, was become so general, even in *France*, that publick Schools were kept wherein it was taught: And *Glaber*, a Monk of *Clugny*, saith expressly, that about the 1000th year of our Lord, the Christian Faith began much to decay and degenerate from its primitive vigour, men generally adding themselves to Divination and Sorcery: And hence Cardinal *Baronius* himself speaketh thus; *What face had the Roman Church, how much was she polluted, when as Whores, not less potent than beasts, bore sway in Rome? by whose means their Paramour-mock-Popes were intruded into St. Peter's Chair: Christ (saith he) was asleep in the Ship, and there was none to awaken him.* He further adds, that the Cardinals, Priests and Deacons, preferred by means of those Monsters, did imitate them, treading in their very steps; and coveted nothing more than that the Lord might be overtaken with an everlasting sleep. It was under the covert of those thick darkneses that the Doctrine of *Transub-*

See *Baronius's Annals*, in the 9, 10, and 11 Ages;

Transubstantiation took deep root ; and the greatest part of the other abuses in the Church of *Rome*, was firmly established.

Anno 1136.

Peter de Bruis a Priest , and his Disciple Henry of Tholouse, who had been once a Monk ; Arnold Hot ; one Joseph, and one Esperon, filled all parts of France with their Fame and Doctrine ; They held the same Opinions with those of Bertrams, Erigene and Berenger, touching the *Eucharist* ; and rejected, as those did who are a little after called *Waldenses*, all the erroneous Doctrines and Superstitions of Popery. St. Bernard informs us that Alphonfus Count of St. Giles, did protect them, and permitted them to preach publicly at St. Giles and Tholouse , where they gained a great many Profelytes ; yea, that many Princes, Bishops, and Persons of quality, countenanced & held a correspondence with them : Yet notwithstanding, listening to the representations of Calumny, he joyns to what he alledgeth concerning the truth of their Belief, all that they were charged with by the Vulgar ;

to wit, that they prohibited the use of Meats, like as the *Manichees* did, and perpetrated amongst themselves execrable acts and villanies; which yet are no other accusation than what are common to them with the primitive Christians; yea and all such, even till the time of the last Reformation, as have set themselves against the Church of *Rome*, which hath ever impeached with Heresie, and branded with some notorious crime, all that have refused to own her, or have endeavoured by the Word of God to reprove her, and reduce her to duty: After this very manner dealt they in this Age by *Teuchelin* or *Tudem*, *Peter de Blois*, *John Roscelin*, a learned person, and one of the repairers of the University of *Paris*; the most learned *Peter Abeland*; one named *Arnoul*, whom they put to death at *Rome*, mentioned by *Platina*; *Arnold de Bresse*, with many others.

Anno 1160.

P*eter de Valdo* of *Lyonis*, a person of an inculpable life, and well skill'd in the knowledge of the holy Scriptures, full of good works & alms-deeds, whose house

house was a very sanctuary to the distressed poor, to whom he not onely distributed of his temporal good things which God had given him in abundance, but likewise imparted of the true and better substance, that is to say, the knowledge of the Heavenly Truth, wherewith God had honoured him. This good man did vigorously oppose the *Romish* Errors and Abuses, and being that he taught the very same Doctrine with that of *Peter de Bruis* and his Associates, he had in conjunction with them a great number of Profelytes, who were scattered in *Piedmont*, *Daulphine*, *Provence*, *Languedock*, and other places of *France* and *England*; as also in the Kingdom of *Naples*, in *Germany*, *Bohemia*, *Moravia*, *Hungaria*, *Sclavania*, *Poland*, and other places of *Europe*; where divers names were given them, as the *Poor of Lyons*, *Paterins*, *Humilists*, and others, hateful and infamous, taken from the Heresies or horrid crimes charged upon them: But the chief that were in *France* were those of the *Waldenses* and *Albigenses*; the rest of them whom God miraculously preserved till this present time, in some parts of *Provence*, and divers Valleys of *Piedmont*,
being

being joyned to our Churches from the very beginning of the Reformation; They disowned, as they do at this day, *Papal Authority, Transubstantiation, Purgatory, the Invocation of Saints, Images, Merits, Monastick Vowes, and all other Opinions* which were in like manner rejected by the Reformed Churches of those times: they embraced for their only Rule both of Faith and Practice, the Old and New Testament: their course of life also was simple and unblamable, by the very relation of *Claudius de Seissel* Bishop of *Marseilles*, who in a Book written against them, howbeit he terms them mis-led in matter of Doctrine, yet nevertheless acknowledgeth that *as touching Life and Manners, they were without reproach amongst men, giving themselves with all their might, unto the observance of the Commandments of God.* And many other sober Writers, howbeit their Adversaries also, have yet likewise acquitted them, though not from all, yet at least from the more heinous accusations: Amongst whom was the Monk of the *Valleys Sernay*, and *James of Riberia*, who lived in the time wherein the Count de *Montfort* fomented so cruel a

See *John de Serres* in the life of *Lewis VIII.* and the History of the *Waldenses* and *Albigenses*, of *John Paul Perrin*, l. i. c. 5. The Monk *des Valées Sernay*. *James Riberia*; the Memorials of *Tholouse*; *William Paradine*. *Annal. de Burg.* 2. *Holagarny*.

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War against them, namely in the beginning of the 13th Century: so that we might easily gather, that, as hath been said, all the grudge they bore them, & all the horrid accusations which they devised, on purpose to brand them and make them odious, all those proceeded from no other cause than that they withstood the Pope and his Innovations, and for their animating the people against them: Hence also it was that the Popes, to the end they might quite exterminate them, published divers *Croisades* * after the year 1208, till the year 1243; during which time terrible Massacres were committed, there being, by the relation of some Historians, above two hundred thousand cut off. Yet notwithstanding, we cannot think that any man of Reason would once imagine that if their colours had been as black as those wherein Rome and the Monks do paint them, *Alphon-sus* King of *Aragon*, *Raymond* Count of *Tholouse*, the Prince of *Bearn*, the Counts of *Foix*, *Bigorra*, *St. Gilles*, *Comings*, *Car-main*, *Vallemur*; *Vicount de Beziers*, and *Carcassanne*, and many other Barons and Persons of Honour, would ever have upheld and protected them; especially the King

* Christian Expeditions against the *Turks* or other *Infidels*, so termed, from the badge of the *Cross*, worn by an engaged therein.

Histor. de Foix. Epist. of e or de Vin 25, 26, & 27

King of *Aragon*, and the Vicount de *Be-
ziers*, who were of a contrary Religion :
nor that any others would ever have im-
braced their Faith, thereby becoming the
objects of publick hatred, and exposing
themselves to exile and misery : Add
moreover, that the *Legats* of Pope *Inno-
cent III.* attended with many Abbots
and Doctors of the *Romish* Communion,
being assembled to hold a Conference
with some of the Pastours of the poor
Waldenses and *Albigenses*, the only thing
propounded at that Conference, upon
the part of the said Pastors, was these
three ensuing Positions.

James of *Ri-
beria* in his
Collections
touching the
City of *Tho-
louse*, makes
men tion of
that Confe-
rence which
was held in
the year 1206
at *Montreul*
near to *Car-
cassonne* :

whereof the
Reformed of
that Country
keep the Ori-
ginal to this
day.

See the Hi-
story of the
Waldenses,
done by *John
Paul Perrin*.

1. *That the Masse with Transubstan-
tiation, was a meer humane Inven-
tion.*
2. *That the Church of Rome was no
Church of Christ, but a Church of
Confusion, drunken with the blood
of Martyrs.*
3. *That the policy of the Romish Church,
was nor good, nor holy, nor ever esta-
blished by Jesus Christ.*

From whence it is evident that there-
in lay the very crise and sum of the con-

troverſie, and the chief controverted points of their Belief, which in the year 1281, as appears by an Extract of the Municipal Priviledges of *Realmont* in *Albigoiſe*, was ſtill profeſſed by a great number of perſons throughout all thoſe quarters; and indeed this prov'd no unfruitful Seminary, being that not only the City of *Realmont*, but likewise the whole Province of *Languedock*, and other adjacent places, God having in the beginning of the laſt Century, cauſed his Word as it were to regerminate and ſprout aſreſh, yeelded a more goodly and plentiful harveſt, than that of the other parts of this Kingdom.

Anno 1315.

Guy de Parpignan. Bernard de Luxemburg. & Balais.

NOW in this year appeared that great perſon, *Arnauldus de Villa Nova*, Doctor in Medicine, and Chancelour of the Univerſity of *Montpellier*, well ſkill'd in the *Latine*, *Greek* and *Arabick* tongues, for his knowledge in the Liberal Sciences the very wonder of his Age, who in many excellent Treatiſes by him compoſed, doth mightily inveigh againſt the Errours of the *Romiſh* Church; he ſaid, *that he perceived the very face of Antichriſt, in the Papacy* and

and the order of Monks: That Divines have wickedly confounded Philosophicall Dreams with sacred Scripture; that in the Sacrifice, so denominated from the Altar, the Priest offered nought to God; and that the Masses did nothing avail either the quick or the dead; that Papal Constitutions were no other than humane Traditions, containing only the doctrines of humane works: and he proved by the Prophet Daniel, and many other Authorities, that Antichrist should in the height of Tyranny persecute the Faithful. For which Opinions he was by the Jacobins of Tarascon judged a Heretick; and whilst the King of Sicily was sending him to the Pope, he died at Genoa: James King of Aragon in an Epistle written to the same King of Sicily his Brother, gave him a very good testimony.

Anno 1371.

JOHN WICKLIFF Doctor and Professor of Divinity in the University of Oxford, a person of an exemplary life and conversation, was at this-time a strenuous Defender of the Truth of the Gospel, zealously withstanding the corruptions and superstitions of Popery; he

was protected as long as King *Edward III* lived : This Prince, as also the Prince of *Wales*, *John* Duke of *Aquitany* and of *Lancaster* his Brother, the Earl of *Salisbury*, the Baron of *Cobham*, *Lewis Chifford*, *William Nevil*, and *John Montaigne*, Knights ; *Thomas Latimer*, *Robert Ridgly* Chancelour of the University of *Oxford*, and many other Lords and persons of the prime Nobility and Clergy of *England*, adhering to the Doctrine of the said *Wickliff*, by the relation of *Thomas* of *Walden*, and *Croxton* in his Chronicle, who wrote against him : But under the Reign of *Richard II*, through the solicitation of the Pope and Monks, he was banished : afterwards being recalled from Exile, he died peaceably in the year 1386, in the Parish of *Luteworth* where he had been Pastor : But forasmuch as the Rage and Fury of the Adversaries doth exasperate them unto a Persecution of the Faithful (not only to death, but) even to the very grave ; the Bones of this man of God were in the year 1451, at the instigation of the Court of *Rome*, digged up and publicly burnt ; whose Ashes were in their time a Mystical Seed,

Anno 1414.

John Hus Batchelour in Divinity, and *Jerome of Prague* Doctor of the *Sorbonne*, persons of great Learning, and no less integrity of Life, who had from the year 1400 published the Truth of the Gospel in *Bohemia*; having reap'd some first-fruits amongst the remnant of the *Waldenses* in those Countries, and amongst some others that had professed the Doctrine of *Wickliff*; they did so laboriously cultivate and improve the Lord's Field, as that they left an abundant and excellent harvest behind them. Now forasmuch as the whole Kingdome of *Bohemia* was through means of their Preaching and Doctrine, reduced from obedience to the Pope, and the Ceremonies of the *Romish Church*; the Council of *Constance* required King *Wenceslaus* to send the said *Hus* thither, to whom the Emperour *Sigismund* gave very ample Letters of safe-conduct, to the end that he might not scruple to surrender himself; yet notwithstanding, without any regard had thereunto, he was

within twenty six dayes after his arrival, committed to Prison, and after an hard and tedious incarceration, most unjustly condemned to be burnt alive as an Heretick; howbeit he had clearly demonstrated to them the truth of his Doctrine by the Word of God, and the pregnant Testimonies of Christian Antiquity; in pursuance whereof he maintained, that *the Church of Rome had departed from the Doctrine of the Apostles, in pursuit of the riches and delights of the world, hunting after Dominion and Primacy, embezzeling Church-goods, which did of proper right belong to the Poor, in pomps and filthy and infamous expences; confounding herewith the Ordinances of God, or at leastwise guilty of a voluntary and deliberate contempt of the same; That the Pope hath no such Authority as he challengeth over the Church, and that Indulgences are null; That the Bread and the Wine remain untransubstantiated in the Supper; and that the Communion should be equally distributed to all under both kinds: That there is no such thing as Purgatory: That Saints departed ought not to be invoked, nor Images worshipped; and that all those things, with their like appendants, have no other foundation than that*
of

of the corruption and vanity of a humane spirit. But forasmuch as the Truth doth *Veritas odium* ever purchase hatred from the Wicked, as *um parit*. being naturally averse and adverse thereunto; this was the cause of that cruel usage which he met withall from his Enemies; which he endured with a truly Christian-Constancy, rehearsing as he was going to the place of Execution, or rather of Triumph, diverse verses of the *Psalms*, especially of the 31st and 51st, and oftentimes these words, taken partly out of the 31st, *I recommend my spirit into thy hands, for thou hast redeemed me, Lord Jesus, thou God of Truth*; and as the Executioner was setting fire to the Faggots, he said three times with a strong and loud voice, *Jesus Christ, thou Son of the living God, have mercy upon me*. Thus did this holy Martyr finish all his labours, resigning his soul to God, upon the 6th of *July 1415*.

That other faithful Witness of the Truth, *Jerome of Prague*, did likewise seal the same with his blood upon the 30th of *May 1416*, after many sharp conflicts with his Adversaries, whom he confounded and struck dumb with the same weapons, namely, the Word of God, and the Testimonies of the ancient Doctors of the Church, being

He came to Constance with a purpose to sollicite in behalf of his Colleague in the sacred Ministry; but apprehending danger, he retired, and in his retreat, was betrayed and detected.

Aeneas Sylv. seu Pius II. Hist. Bohem. cap. 36. Pogius Florentinus, Epist. ad Leonard. Aretin.

being endued with an admirable eloquence and vigour of spirit: He encountered death with such an extasie of joy, that when-as they began to kindle the Faggots, he began to sing Divine Praises with a holy hymn, which by the very relation of *Aeneas Sylvius*, who was afterwards Pope, called *Pius II.*, and of *Pogius* of *Florence* who was one of the Spectators, he continued in the midst of the flames, till that his blissfull soul took wing for Heaven, there to bear a part in the harmonious new Song in the presence of its Saviour, and the company of Angels, and all the Saints and faithfull ones, whose tears are all for ever wip'd away in that beatifick Sabbathism of Glory, and eternal bliss,

But what shall we say more? for the time would fail us should we instance in all who after those two faithful Witnesses, espoused the defence of the same Truth, which the greatest part of them have, as they before them, sealed with their blood: We behoved to make mention of that great Assembly of persons at *Down*, in the year 1421, who held the Doctrine of the *Waldenses*, of whom a great number, as is reported by *Monstrelet*, was sacrificed to the flames: of *William White*, and *Alexander*

Balaam Cent.

Antient Ceremonies.

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ander Fabrice, English-men, who in the year 1429 wrote in the defence of *Wickliff's* Doctrine; which *Reynauld Peacock* Bishop of *Chichester* in like manner maintained in the year 1457. We behoved likewise to shew, that *George Poggebrach* King of *Bohemia*, together with his Subjects, owned to the day of his death, the profession of the Truth against the Determinations of *Rome*; and that the King of *Poland* stood inclined to its defence: Likewise, that, in the year 1480, *John of Veszalia*, *Basil of Groningue*, *Stephen Bralfer*, and *Paul*, Notary of *Tubinge*, Doctors in Divinity, did in like manner in *Germany* withstand the Doctrine of the *Romish-Church*; for controlling of whose vanity and many corruptions, *Jerome Savonarole* was burnt at *Florence* in the year 1498: notwithstanding which, *John Francis Picus*, Count of *Mirandula*, failed not to write in his behalf, and in like manner to reprehend the very same abuses: That in the year 1505, *Paul Scriptoris* did in his Lectures in the University of *Tubinge*, publicly declaim against *Transubstantiation*: And that in the year 1507, *Thomas More* of *Brockford*, an English-man, was burnt at *Normich*, for preaching against the then

*Nacler. An-
nal. de Siles.*

The Conti-
nuator of the
Abbot of *Uf-
perg.*

pre-

A Treatise of

prevailing Superstitions of the Church. We behoved moreover to produce that goodly Confession presented in the year 1508, to King *Uladislaus* by the persecuted *Waldenses* in *Hungary*, which was exactly conformable to that of the Protestant and Reformed Churches: And likewise observe all that is recorded by that great Lawyer *Charles du Moulin*, in his History of the *French Monarchy*, on purpose to give the World to understand what reception the Doctrine and Life of those of *Cabrieres* and *Merindol*, found with King *Lewis XII*, which gave such ample satisfaction to that great Prince, as that upon the report therein made to him of the same, he swore that *they had more goodnesse and worth in them, than himself and all his subjects besides*. Finally, we behov'd in like manner for the honour of that incomparable Monarch, to add, how that, after the example of *Philip the Fair*, one of his Predecessors, he quell'd the sauciness and petulancy of *Julius II*, who had excommunicated him, having assembled a Council at *Pisa*, in order to the reforming of the Church, both in its Head and Members; and caused batter the Golden Species, with this Inscription, *PERDAM BABYLONIS NOMEN*,
C, A, D.

*Pieces of
Gold to be
struck*

C, A, D. *I will utterly destroy the name of Babylon*; and had not (injurious) Death suddenly snatch'd him away, he had undoubtedly put an happy essay to a thorow Reformation. But enough of that, we being now arrived at,

Anno 1517.

M*artin Luther*, together with those his Contemporaries whom God raised up for the same work, did in this year strike that great blow which did so mightily shake the Papal Power, and restore to Sovereign Princes who heretofore trembled under the Censures of *Rome**, that lawful (though controll'd) Authority, which they hold of none but God himself: and this was so marvellous, that after that time the greatest part of *Germany*, the Kingdoms of

* About the year 1580 the Emperour *Henry IV.* after that he had been persecuted by

Gregory VII. was obliged to ask him his pardon bare-footed, and to suffer many other indignities. In the year 1180, the Emperour, *Frederick Barbarousse*, being at *Venice*, and stooping down to kiss the feet of *Alexander III.* he put his foot upon his neck, saying, *Super Aspidem & Basiliscum, &c.* The Popes prevailed so much after that time, that in *Italy* they quite abolish'd the Authority of the Emperours, whom they dispatcht away to conquer the Holy Land, whilst they in the mean time, under forged pretences, dispoyled them, or stirred up enemies against them, to their ruine.

England,

England, Scotland, Ireland, Swedland, Denmarke and Norway; the most rich and potent Provinces of the Low-Countries; the illustrious Cantons of Switzerland; a considerable part of France, Poland, Lithuania, Hungary, Bohemia, Silesia, Moravia, Austria, Transilvania, Prussia, and Livonia; not to reckon those secret and hidden ones, who await the time of their Redemption, in Italy, Spain, and other Regions wherein the Light of the Truth hath not as yet scattered the thick Clouds of Popish Darknesse; that the greatest part (I say) of those Kingdoms and Republicks were from that time forward wholly emancipated and disengaged from under the bondage of Papal (both) Power and Error; which, amongst many others, hath been likewise rejected by a great number of their own authors or abettors, sufficient proof, that it was the Divine Hand of Omnipotency that gave those signal blows, captivating all those thoughts and imaginations, under the yoke of his obedience.

In case our Adversaries alleage, 1. That those whom God raised up for this great and glorious work of Reformation were so inconsiderable, as that there is no manner of respect due to such abject and inglorious

glorious Instruments ; And 2. being the business which they attempted, was of such an extraordinary nature , they ought to have wrought Miracles for authorizing of the same : It is no hard matter to asswage those Objections : In the first place then, for satisfaction to the former ; We grant indeed that there is but little or nothing at all of excellenc in them, being considered in and of themselves ; but if they be eyed with respect to the manutenency of Him who set them to work, they are no wise base or contemptible ; There needs no more but the smart of a silly Insect to quell and confound the pride of *Pharoah*, and extort from him a confession of *the Finger of God*, who, that the Power of his Arm, and the greatness of his infinite Majesty might become the more obvious and acknowledgeable, can at pleasure serve the interests of his Glory upon the most inglorious means, even despicable vermine : For this reason our Lord Jesus Christ, that he might humble and debase the *Synagogue*, confound and baffle the fondness and arrogance of the *Philosophers*, reduce and defeat the Error and Superstition of *Paganism*, triumph gloriously over the swelling ambition and vanity of the *Emperours*, and cause the whole

whole Earth to bend to the sacred Yock of his Cross; would not make use of any of those renowned Worldlings, but of poor *Fisher-men*, a *Mechanick Tentmaker*, and an ignominious *Publican*, who yet notwithstanding caught whole Empires and Kingdoms in their Nets, assembling the whole World under the Tabernacle of the God of *Jacob*, and making the most obstinate and rebellious Tributaries to his Anointed.

And after the same method did he proceed in the *restoration* of the Gospel, which he used in the first *publication* of it; as we have seen above, where we have noted the marvellous exploits of the chief persons whom he hath employed in his admirable Conquests. Insult therefore no more, but rather confess with the Psalmist, *This is Lords doing, and it is marvellous in our eyes*: Which they also have proclaimed aloud, having alwayes in imitation of the Apostles said, *Such things were not wrought by us, but only in the Name and Authority of our Lord Jesus Christ*; And with the Church in the book of Psalms, *Not unto us, Lord, not unto us, but unto thy great Name be rendred all the honour and glory*. With the like facility we answer to the other

Psa. 118, 23

Acts 3. 12,
& 16.

Psal. 115.

other Objection, urged from the defect of *Miracles*: True it is, had those good men taught any other doctrine than that of the Gospel, in that case it had been requisite that they should have given some visible testimonies of their Calling; besides that, according to the Apostles caution, he ought to be an *Anathe-* Gal. 18.
ma, though he were an Angel from Heaven, whosoever preacheth any other Gospel than what hath been already evangelized: He hath likewise taught us, that all those extraordinary gifts which the munificent God did so liberally distribute, for authorizing of the Truth of *Christian Religion* in its infancy, should cease and become antiquated: And our Lord Jesus Christ hath admonished us, that whoever should brag or make ostentation hereof, should be very Teachers *Matth. 24.*
of lies, making such a plausible shew of the same, as that they should be able (if it were possible) to deceive the very Elect: And yet notwithstanding, what more specious or signal ones can any desire, than their very subsistence amidst the raging persecution of their enemies, when as they were like unto *Moses* in Egypt in the hands of *Pharaoh's* Daughter,

ter, yet, such is the Providence of God, they never failed to meet with their true Mother, who nourished them upon her chaste and untainted breasts; that is to say, some sound Teachers who caused them to suck the sincere Milk of the sound knowledge of God's Word; as the *Israelites* in the Deserts of *Arabia*, they did still feed upon *Manna* from Heaven, and were furnished with vessels of Gold and Silver, which they had taken out of the houses of the *Egyptians*, whereof to make sacred Vessels and stately Ornaments for the service and beauty of the Sanctuary: If at any time they have, with the Prophet *Elijah*, by means of a persecuting *Jezebel*, been constrained to make a Cave their hiding-place, the very Ravens, turning Purveyours, have furnished them with necessary food. When as they were like the Prophet *Daniel* in the Den of Lyons, or like his three Fellow-Captives in *Babylon*, in the fiery Furnace, they have been in like manner gloriously and miraculously preserved; the Son of God being, according to his solemn promise made to us in his Gospel, ever present with two or three where-ever met together in his Name. Finally, since they were with a strong hand rescued out of that spiritual

i Kin. 17. 6.

Dan. 6. 22.
& 3. 25.

Mat. 18. 20

ritual captivity; what hath not God done? what continueth he not still to do, in their behalf? Should our very Enemies, their hands laid upon their breasts, become our Judges, and do us right, they should quickly acknowledge, that *had not THIS WORK been OF GOD*, and had not our Faith been from Heaven, as not being supported by Humane means, nor, as *Mahometism*, maintain'd by Blood and Cruelty; but, on the contrary, by exasperated and implacable Enemies, persecuted to the utmost; that it had been long ere now utterly subverted and destroyed; which yet, maugre a fierce and open War prosecuted against it for the space of *seven or eight hundred years*, hath been with no less wonder than renown, sustained and defended; the Lord having, in performance of his solemn Promises made in his Word, never left nor forsaken it, being ever present for its succour and relief; and wheresoever our way lies, through the Fire, or through the Wilderness, he will be always with us, *Mat. 28. 18* even to the end of the World.

Surcease then your cavilling about the nature of Instruments, and the quality of those who speak and preach to you. True indeed, they are formed of earth and clay, *Gen. 2. 7.*

Ezek. 37.
Ec.

but God hath gifted and inspired them with the breath of a divine and heavenly life: They be the *dry Bones* in the Prophets Vision, which when by the Spirit of God miraculously quickened, did in fine cover the whole Earth: God hath cut and polished them after the manner of Gold, Diamonds & Pearl, and exposed them to open view: In case the Sun of Righteousness should in order to the more accurate elaboration of this same *Gold*, find it further expedient to pass it through the furnace, this were to put a higher and more considerable value upon it: should he, in order to the polishing of them Diamond-like, fasten them to the wheel of affliction; his end herein likewise were to put a more sparkling luster upon them; and through the several forms engraved upon them by his Spirit, to render them athousand times more bright and resplendent. Finally, those magnificent Pearls of the *Orient from on high** wherein is neither spot nor wrinkle, are nowhere to be found but in the Ocean and bottom of the deep Sea of adversity & temptation; whereof God who hath whiten'd them in the blood of his Son, hath made a goodly *Chain*, which he vouchsafes to fasten upon the

* ἀνατολή
ἐξ ὕψους.
Luke 1.27.

the Breſts of his Compaſſion, or to wear as a noble Bracelet upon the Arm of his Mercies, and that he may crown all thoſe Graces, likeas (as he aſſureth us) he *bo-* *Pſal. 56. 8.*
leth our tears, he carefully repoſeth and locketh up all thoſe rich Pearls of price in his own Treafury.

Wherefore we can never enough lament the occcation and blindneſs of men, who not knowing the time of their viſitation, have loved the darkneſs of Errour rather than the light of Truth, which hath with ſuch a marvellous efficacy ſhone out towards thoſe who were in darkneſs and in the region of the ſhadow of death, that after the dawning of thoſe bleſſed dayes of *Reformation*, until which thoſe poor ſouls were ſo miſerably entangled through vain Philoſophy *Col. 2. 8.* and the Rudiments of the world, which were not after Chriſt, that with them *Ariſtotle* was in a manner more eſteem'd of than an *Apoſtle*; that after (I ſay) that admirable change the ſacred Volume of the Word of God, which was to them before a Book ſealed with ſeven ſeals, & hard to be underſtood, did through the ſeveral Tranſlations of the ſame into the moſt part of the vulgar Languages of

Europe, become general and common; It was in like manner after the same time that the Exposition of *Divine Books* was re-established in the Church instead of *fabulous Legends*, which were formerly the ordinary subject of their Sermons: Nor had they come this length, but upon design to supplant the simple, & through the shame and reproach which they sustained to see that we make that sacred Word the very foundation and subject-matter of our Doctrine and Exhortations, but that which they have ever offered and still offer such violence unto; as that, so little inquisitive are they after the establishment of the Truth therein contained, their main care and business is to defend and maintain their Errours. And upon this very account do they traduce and misapply the Writings of the Ancient Doctors of the Church, which being humane, and consequently fallible, can never serve for a Rule or Judge in matters of Religion, insomuch that even they themselves refer us to the sacred Canon of Divine Scriptures; But failing of their reckoning, as touching the Writings of the Fathers, as well as the Word of God, and perceiving that all

all solid Antiquity doth deposite and testify in our favours, as we have shewed above, they suppress and stifle the most goodly and precious Monuments, and the Originals of rich pieces of Christian Antiquity, or else mangle, change, and miserably deface them where-ever their own Cause is discountenanced; and, fearing lest that refuge might also fail them, their Doctors have, in pursuance of an Order of the Council of *Trent*, fram'd *Expurgatory Indices*, conformably whereunto they exhibit to us the Writings of the Fathers: and not contented to pay us in clipt money, they also force upon us false and naughty allay, obtruding many spurious pieces for the product of Antiquity, or of some of the Fathers, which yet were never theirs; as may easily appear, if we compare the Counterfeit with the true Coin; which is no other than what the more sober-learned of the *Ramish* Communion themselves have been alwayes constrained to confess; Nevertheless we doubt not but that we shall still find, even in those murilous forms, matter enough for satisfying of them, and for subverting and destroying of Errour by its own weapons:

Who then will not judge from hence of the goodness and equity of our Cause? who can infer the naughtiness or despatch of that of our party, against whom they having commenced so criminal a process, would yet notwithstanding, be Judges in their own fact; and refusing to understand our defences, traduce us as guilty, and accordingly condemn us in the force and form (as the saying is) of a proscription of sackage; And (that we may the better characterize that precipitant spirit by which they are acted) perceiving that all Right and Reason fail'd them, they for supply of that defect, betook themselves to Menaces, Violence, Torments, cruel Punishments, Perjuries, Massacres, &c. yea, there is no manner of Artifice or Stratagem imaginable, which they have not employed, and which they do not still employ, through the sanguinary Consults of their

* A society of Congregation * of the Propagators of the
the choicest & Faith, in order to the utter perverting
most exquisite

Heads both

for natural and artificial parts, in a Colledge in Rome, called
Il Colleggio di propaganda la Fede; whose constant business
and occupation is to consult and contrive the Propagation of
the Romish Faith, and that by all means and methods imaginable,
whether of Policy or Cruelty, or both, the Serpent
and

and the Dragon joyntly, and Draco-like to enact sanguinary and bloody Laws, Constitutions and Decrees thereunto relating, executed by their active *Emissaries* (who are moved by them, as so many Poppers, by an invisible hand) their proselyting Seminary Priests and Jesuites; their Impostours and workers of Mock-Miracles, those *lying Wonders*, the *Char-a-derristick* of the *Romish Church*; their mercenary Instruments employed in massacres, and all mischiefs, perpetrated by Fire or Sword, or otherwise, and the like: And whether or not, the City of London, that famous Metropolis of the Protestant World, was in its late and (almost unparallel'd) Conflagration (*Anno 1666, Mens. Septemb.*) consumed by a Coal from their *Altar*, must needs by all that are impartially concern'd in either Interests of *Great Britain* (Sacred or Civil) be reckoned an Enquiry worthy of an *English Parliament*.

or subverting of the Truth by us professed. But they have sufficiently hammer'd upon that Anvil, all their tools will undoubtedly split upon it at last; and God, out of love to his great Name, will render his Truth and the Professors of the same everlastingly triumphant over all its and their combined enemies. Let them not alledge, that we ought to have continued still in their communion, and not to have separated from them; since that was a thing which we could not possibly do, without a mortal wound to our Consciences, in giving to the Creature, that which is due to the Creator

Creator only; and without involving and embroing of our selves into a thousand Superstitions; Moreover, we never *went away* from their communion, till by themselves *chac'd away*, through their persecuting of us with Fire and Sword: It was fairly done of them forsooth, after just motives of our Retreat and withdrawment, and their cruel and rigid procedure against us, to turn the same into our reproach: For though after the Councils of *Constance*, *Basil*, and *Pisa*, a Reformation was judged expedient and necessary, it being the universal sence of all, That the Church behoved to be reformed both in head and members; *Rome* nevertheless ever loth to part with what she hath once got, obstinately maintains not only the Doctrinals, which were the main ground of our separation; but even the most foppish and ridiculous appertinants of her Creed and servile Ceremonies; fearing, saith Cardinal *Preneftine* to Pope *Hadrian*, lest having confessed her Error and Deviation in one point, occasion might happily be from thence administered of examining of the rest, and of resolving the same into a reference or

Com-

Com-promise. This is the reason why the Council of Trent instead of redressing Abuses, hath indeed confirm'd them; all being therein carried on according to the Popes will and pleasure, who was in that Convention both Judge and Party; whereupon *Monsieur de Lansac*, one of the French Ambassadors in that Council, said very facetiously in a Letter to *Monsieur de Lisle* Embassador at Rome, that the Pope had sent the Holy-Ghost from Rome to Trent in a Cloakbag; the Legats and Council acting or enacting nothing but what he appointed them; and albeit several Bishops inclin'd to make some opposition in defence of the Authority of their Character, yet this proved ineffectual, they having in fine submitted their necks under the Papal-Yoke. Though all this succeeded very luckily according to the hearts desire of the Popes of Rome; yet notwithstanding, from that time forwards they conceived such a disgust and aversion to Councils, that they never cared more to propound the assembling of another; fearing lest they might set about that happy Reformation, which (as hath been said) was with such importunity desired,

and

See the History of the Council of Trent, done by *Severin Polana*, and the Instructions & Letters concerning the said Council, printed at Paris by *Sebastian Cramoisy*, An. 1654. pag. 136

and so absolutely necessary both in head and members: All that they busied themselves about after that, was, what yet well became them, the regulating of the Hoods, Hosen and Shooes of Monks, the number of whom, instead of reducing, they contrariwise augmented under the Badges of their Saints, *Francis, Dominicus, Ignatius Loyola*, and some other modern ones; insomuch that the whole, far from reforming misusages, tended only to foment Scandal in such as were acquainted with true Piety; those Reverend Fathers having well nigh resolv'd all the *Christian Religion, and Divine Worship*, into the practice of numerous *Ceremonies and superstitious observances*, for therein consisteth all their business; scrupulously annexing their professed *Sanctity* to ridiculous *Mystical Vestments*, and foppish *fantastical gesticulations*; and whereas God will be worshiped in *Spirit*, and in *Truth*, they pretend to satisfie him with (instead of a true) a *superficial*, and (instead of a *Spiritual*) a *bodily service*, which the Apostle informs us, profiteth little. Howbeit, to be sure they cloak under their counterfeit humility and devotion, an extream and indeed

Joh. 4. 24.

1 Tim. 4. 8.

unsufferable pride and vanity, as may sufficiently appear by the continual attempts made upon the *Ordinaries*, namely *Archbishops*, *Bishops* and *Curates*, who undergoe all imaginable difficulties in stopping the currant of the *Seraphicks*, and other *Regulars*, more especially of such as have devoted themselves to the See of *Rome*, and their *General* or *Superiour*, by so strict a vow, that when ever they believe their own Interests to be under debate, they ought to acknowledge no other person in the world.

May the Lord commiserate his *Church*, and put it into the hearts of Christian Kings and Princes to call, as the above-named great Emperours, *Constantine*, *Theodosius*, and *Charles* the Great have done before them, a religious and free Council, wherein all parties abandoning prejudices and animosities, might in good earnest give themselves to an enquiry after the Truth in the Word of God, which should be hearkened to as the only decisive Oracle, whose right it is to determine all Controversies depending between the Church of *Rome* and those who *protest* against her Doctrine; and that the more obscure pas-
sages

Neh. 8. 8.

sages of the holy Scripture might be expounded by others more clear, so as that we might attain to the right understanding of the Scripture by the very Scripture it self, according to the practice of the *Levites*, when they instructed the People of God after their return from the *Babylonish* Captivity; that the Ancient Fathers and Doctors of the Church, and Writers of Ecclesiastical History, by whose means we might be informed of the various revolutions and interchanges which have therein occurred, might be likewise received as a subsidiary help for satisfaction to the more obstinate and opiniative; and that Kings called of God unto this great work, might in concurrence with a privy Council consisting of some of the more Learned and more sober of both parties, prudentially weigh the validity of Reasons urged, the sincerity of Procedure, and the merit of the Cause. We should quickly make it to appear, that we have a veneration for *Episcopal Government*, and that we are no enemies to *order, ornament, or decency*, nor yet to *Ceremonies*, provided the whole be reduced to *ancient usage*, and there be nothing therein derogatory to that Honour and Religious Worship which we owe to
God

God only: And as touching the *Sacraments*, if the Word of God may be umpire, as without all peradventure it ought to be, we should soon likewise condescend upon their *number*; And in conformity to that sacred directory, observing our Saviour's *Mat. 26. 26.* practice, and that which St. Paul, by virtue of his Commandment, hath enjoined *14. 22. &c.* us to do in like manner; we should *take* *1 Cor. 11. 24.* *the Bread*, we should *all drink* of the *Cup of blessing*, in commemoration of the inestimable Death of our dear Redeemer, whose Flesh and Blood is meat and drink indeed, whereby we are nourished unto an eternal life. We should know, without further debate, that this *Union* is wrought by the mediation of his Spirit, who uniteth and conjoyneth us to himself, after an ineffable, but a *true and real* manner; *Christ* *Eph. 3. 17.* *dwelling in our hearts by Faith*, which is the mouth of our souls, by which we feed upon him; whereunto the conversion of *Bread* into *Flesh* is not at all necessary, but the Elevation of Faith unto Heaven, its genuine and proper act; for, as our Lord hath taught us, *it is the Spirit that quick-* *Joh. 6. 63.* *eneth; the flesh profiteth nothing: The words that I speak unto you, they are spirit, and they are life; that is to say, they are*
of

Gen. 17. 10.

Exod. 12. 21

of a spiritual and vivifick vertue, as well in the publication of the Gospel, as in the participation of the holy Supper, wherein the *Bread* and the *Wine* are *Signes, Gages, and Memorials* of that which is therein represented to us, whose Name they bear, as is usual in all Sacraments; as also because they are not only *significative*, but likewise *exhibitive* of the thing signified to the Faithful and worthy Communicant, so as shall be shewed streight. And certainly this same *Real-Presence* and *Participation* may be easily enough conceived, without the necessary admission of a *Local* and *gross* one; for if it must be acknowledged that the Sun, whilst bounded within its sphear, doth yet communicate warmth, life, and nourishment; and that truly, really, substantially to Vegetables; can any one doubt without Blasphemy, that the glorious Body of our Lord and Saviour, the true *Sun of Righteousness*, who carrieth health and life in his Divine Rayes, is furnished with less vertue than that Globe of fire and light, which himself hath enlightened? Or that his Humane Nature, which he hath united *personally* to his Divinity, cannot by its means *mystically* unite it self to our souls, in order

to

to their warmth, quickening and nourishment, but that his sacred Body must needs first redescend to us here below, to be prostituted to a thousand indignities, as would necessarily follow upon that *local* and *gross carnal Presence*, which is taught and professed in the Communion of *Rome*.

We should not stick to call the sacred Ceremony of the *Lord's Supper*, a *Sacrifice*, but only an *Eucharistical* or a *Gratulatory* Sacrifice, there being none *Expiatory*, other than that which our Lord Jesus offered upon the Cross, as the Apostle in the Epistle to the *Hebrews* proveth. We should in like manner accord, that none can ever eat of the Supper of our Lord with too much preparedness, for fear of prophaning so sublime and dreadful a Mystery, to use the notion of the Fathers, forasmuch as those who approach unworthily, and without a serious examination of their consciences, that they may know whether they are furnished with Faith, Repentance, and Charity, which are qualifications prerequisite to the worthy participation of that holy Communion, do, instead of receiving the Gages of their Salvation, take and receive, in *St. Paul's* dialect, their own *Con-*

O *demnation.*

demnation. In fine, we should make it yet further appear, touching many other controverted points, that we are not so odious or hateful as we are represented: But it may suffice to have remarked the more principal ones, from which one may judge whether there may be place for promising our selves any re-union between those of the Church of *Rome* and us, by holding of a Council in the manner by us propounded, never doubting but that God would crown with his Blessing, the design of so August and Venerable an Assembly; and that the Bishops, Doctors, and Ministers of Christ constituting the same, humbling of themselves in the first place before the Father of Lights, from whom cometh every good and perfect gift, as also every one of us in like manner with Repentance, Fasting and Tears, thereby with fervency imploring the assistance of his Holy Spirit, he would infallibly vouchsafe the same unto us; and grant that the Spirit of Charity, Truth, Peace, and Concord might preside in a most singular manner in the midst of that Reverend and Pious Council, whose Members should all of them be like unto the *Golden Snuffers of the Tabernacle*, eminent for purity and excellency of

Exod. 25. 38

of qualification, to the end they might be the more effectually servicable in their sacred use of ridding away what is superfluous, and that (great Thief *Antichrist*) which eclipseth the light and brightness of the Candle of Truth: That were an happy day indeed, which yet to us is rather matter of wish and woulding, than fixed hope and expectation; howbeit *there is nothing impossible with God*, who hath his own times and seasons, and holds the hearts of all Kings and People of the earth, in his own hand. *Now unto Him that is Eph. 3.20, able to do exceeding abundantly above all 21. that we ask or think, according to the power that worketh effectually in us; Unto him be glory in the Church by Christ Jesus, throughout all Ages, World without*

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A

Summary of those Cere-
monies whose Original is
reported in this Histo-
ry, according to the
respective order of
Time wherein they
had their Rise.

Anno 110, &c.



HE Original of the Cu-
stom of carrying Offer-
ings into the Church.
Why the Eucharist was
called a Sacrifice. The
mixture of Water with
Wine in the Supper. The

Custom of carrying the Eucharist to such as
were not able to present themselves in the
Assemblies. The Kiss of Peace. Fasting
upon Friday: and the Original of the Qua-
dragesimal time, or Lent.

O 3

Anno

A Summary of the Ceremonies

Anno 160. &c.

The rise of the Custom of celebrating the Memorials of Saints, the Dayes of their Nativty, and of assembling in Cemeteries. Of the Confession and Satisfaction used in the primitive Church.

Anno 195.

Of the Controversie commenced about the Feast of Easter-Day : The first Juridical attempt of the Bishop of Rome.

Anno 200. &c.

Novel Ceremonies not practised at this day. Unctian received into Baptism. The custom of offering in Commemoration of Saints. The manner how Offering for the Dead took its beginning. The original of praying for the Dead. The reason why Christians first used the sign of the Cross. Of the Indulgences of the primitive Church. How Martyrs interceded with the Church in the behalf of Penitents.

Anno

Anno 240. &c.

Preludes to the Intercession of Saints. Why publick Confession was changed into particular ; the rise of Penitentiaries. What the Profession of Virgins was. Whence the use of dipped Bread in the Eucharist proceeded.

Anno 300. &c.

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